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## Paternal Government and Filial Confidence in Superiors

John C. Ford, S.J.

**I**T IS SAID that soldiers are notorious "grippers." The February (1943) issue of the *Infantry Journal*, in an article called "Leadership," offers us a selected batch of confidentially treated opinions on officers, expressed by a number of soldiers early in the war. These are quoted word for word.

"This army can't be driven; it must be led."

"Break up the old army non-com clique and put advancement on a merit basis."

"Officers bluff too much."

"Let non-coms be chosen for what they know, not whom they know."

"Our first lieutenant is dominated by the first sergeant."

"No reward for good work; old soldiers learn never to volunteer for anything."

"They treat us like children."

"When an officer tells his men he doesn't like the army any more than we do, he's not the one I look to."

" . . . instead of changing his mind every few minutes."

" . . . should take a little interest in what we eat."

" . . . give us some idea of what's going on in maneuvers."

"We come from just as good or better families . . . say a good word now and then . . . call a man by his name . . . show a man they know their stuff."

" . . . shames us in front of other batteries."

I am not going to ask the readers whether they have ever heard any complaints like these made about religious



superiors. And I am not going to ask them to make a comparison between the faults of army leaders and the faults of religious superiors. That would be too easy. Everyone knows that superiors, being human, have faults. And besides, anyone with sense knows that when people complain, whether about superiors or about others, the real reasons for the complaints are often not expressed at all. The complaint is merely a symptom of some deeper discontent.

But I am going to ask the readers to meditate on the above remarks one at a time. And I suggest that they ask themselves this question: If you were a religious superior what would be your corresponding complaint about subjects? —or your answer to subjects' complaints on these headings? For instance, "This army can't be driven; it must be led." If you were a superior would you be tempted to say, perhaps, "This particular religious can't be led; he has to be pushed"? Go through all the complaints that way. I need not do it for you. It will be instructive for you to make the trial yourself.

It is always instructive to put oneself in someone else's shoes, and try to get his point of view. And in this particular instance I think most of my readers will find that it is rather difficult (unless they are or have been superiors) to look at things from that other point of view. They may have to force themselves to look carefully at the reverse side of the picture.

### *Lack of Confidence a Fact*

And that brings me to my main point: the unfortunate fact that superiors and subjects so often seem to have a different "point of view." It is to be expected, of course, even in the most ideal state of affairs, that between the governing and the governed there must necessarily be differences of attitude. But in a religious congregation these differences

should be at a minimum. All the members of the religious family are presumably aiming at the same target. Whether they are superiors or subjects the general goal is the same. All are looking primarily to a supernatural end and, under the rules of the particular organization, work from the same supernatural motives for its attainment. The pursuit of perfection in work or in prayer, according to the spirit of the institute, and finally the perfect love of our Lord are the common aim of all who live in religion.

A religious congregation is called a "family" traditionally, and in canon law, because it is supposed to have those characteristics of loving unity which a well-ordered family exhibits. When it is said (for instance in canon 530) that it is good for subjects to go to their superiors with "filial confidence," the words really mean what they say. The Code is calling attention to one of the basic realities of religious life. The order or congregation is a family. Superiors should be as fathers to their subjects, and subjects should have corresponding *filial* confidence in them. (Of course, the word "filial" has a wide range of meaning, and the attitude of an eighty-year old veteran to his forty-year old superior is not going to be filial in the same way as that of a young religious.)

But it is not too much to say that this confidence is frequently lacking. Is it not a fact that superiors and subjects, instead of regarding one another in this paternal or filial way, actually, at times, think of one another as being on opposite sides? Is not the "point of view" so different that, forgetful for the time being of the unity of their general supernatural aims, they regard each other almost as opponents? The little exercise suggested above was meant to bring out (if it needs to be brought out) the *fact* that this attitude of opposition sometimes exists. If it does not exist in your mind (whether you are a superior or a subject), so

much the better. But I think it exists in only too many minds.

The supposition of the present article, therefore (and perhaps others along the same lines will follow it), is that there is a deplorable lack of filial confidence in superiors amongst many religious. My object is to indicate what I consider to be some of the causes of this undesirable state of affairs. Some of the causes are inevitable, and are inseparable, as hinted above, from the very idea of distinguishing between governing and governed. But others are due to false or distorted ideas about religious government, and these can be corrected. These false or distorted ideas are entertained at times both by superiors and by subjects. My purpose is to point them out, with the hope that a correction of them will help to restore that filial confidence which ought to be part of religious life.

### *The Forgotten "Paternal Forum"*

The first point on which there seems to be widespread ignorance, or at least many false ideas, is the very real distinction which exists between *the paternal and judicial forum in religious government*. (What I say here applies equally to the "maternal" forum where religious women are concerned, and when I speak of the "judicial" forum I do not mean judicial in the strict canonical sense—with a view to formal accusation and a trial, and so forth—but in a broader sense, as will appear.)

In one sense all religious government should be paternal. Paternal in this sense means spiritual, Christian, religious government, as opposed to worldly, or domineering, or military, or political government. Whether superiors are acting for the direction of individuals, or with a view to correcting their faults, or punishing, or with a view to the common good of the congregation, their government is

always supposed to be paternal in this general sense.

But in a more particular sense a superior is said to act paternally, or in the paternal forum, to distinguish his office as a father from his office as a judge. This distinction is of special importance when the superior acts to correct the faults or delinquencies of his subjects. For, in the correction and punishment of delinquencies, the superior may proceed either paternally or judicially.

To illustrate the difference in the two procedures perhaps the following examples will help. Suppose the superior has it brought to his attention that some of the younger religious, who are not allowed to smoke, are occasionally smoking without permission. He calls in these religious, tells them what he has heard, and, without making any particular accusations, reminds them of the regulation which forbids smoking, or forbids smoking without permission. Suppose that afterwards he asks one of these young religious: "Were you one of the offenders?"—and the answer is "Yes." Thereupon, he urges the offender to be faithful in his observance of the rules and imposes some *private* penance upon him in order to impress on his mind the importance of regular observance. It seems to me that in this sort of case the superior is obviously acting as a father and not as a judge. The matter is being handled in the paternal forum.

But suppose the superior calls in another religious who has previously been warned about a fault or delinquency of a still more serious kind. And let us suppose that he has been previously warned that future lapses will involve serious punishment—postponement of final vows, postponement of ordination, or even dismissal from the congregation. And to make the case a perfectly clear one, suppose that the delinquency involves an external matter which may give scandal to the faithful or threaten the good

of the institute itself—for instance, excessive drinking, or familiarity with the opposite sex, or a professed attempt to undermine the authority of the institute. The superior says to this religious, "You have been accused again of such and such a delinquency. Before proceeding further with this matter I should like to hear what defense you have to make." Is there any doubt that in such a case the superior is acting as a judge rather than as a father? We say commonly that he is acting "in the external forum." For that reason he deals with the subject at arm's length, as the lawyers say, and he does not expect from him the same degree of candor which he could claim if he were acting in the paternal forum.

It would be a failure to face the facts and implications in such a case if we were to say that the superior is not proceeding judicially merely because he is not following the formalities of the canonical judicial process. For when a superior sets out to gather evidence with a view to inflicting serious punishment, especially if it be public, and most of all if it be expulsion from the organization, it would be an abuse of language to call the procedure paternal. Hence, I think no one will doubt that, even when there is no question of a real trial in the canonical sense, there is a quasi-judicial procedure which differs substantially from the merely paternal.

### *Classic Authors on the Paternal Forum*

The distinction between these two functions of the superior, that of father and that of judge, is a fundamental one; and it is particularly important that it be kept in mind when a superior questions his subjects with a view to the correction of faults. It is not a new distinction. The classic authors on the religious life (Suarez, de Lugo, and others) make much of it in explaining the duty of fraternal

or evangelical denunciation with reference to religious.

Nevertheless, even under ideal conditions and in cases where this fundamental distinction between paternal and judicial procedure is well understood, it is sometimes hard to tell whether a superior who questions a subject is acting in a paternal or a judicial capacity. Some cases are on the border and it is hard to draw the line. From reading the authors who have treated these matters, especially Suarez, it seems to me that the only satisfactory general criterion whether the superior is acting paternally or judicially is the *purpose* of his proceedings. If he is acting *principally* for the good of the delinquent, in order to have him amend his fault, then he is acting as a father, even though as a means to this end some penance is imposed (*of a private nature*), or some remedy is used which is repugnant to the subject, for example, a change of appointment. But if he acts *principally* for the good of the congregation, the common good, and seeks to inflict punishment as a vindication of religious discipline which has been violated, especially if the punishment is public, or if the idea is to make an example of someone, and most of all if the punishment in question is expulsion—in such cases he is acting as a judge.

#### *A Cause of Mutual Distrust*

Am I wrong in saying that both superiors and subjects often lose sight of this fundamental principle of religious government? And am I wrong in the opinion that one of the fundamental causes for lack of filial confidence in superiors is the neglect of this distinction?

Subjects expect superiors to act in a fatherly way when their duty as guardians of the public good requires that they proceed judicially. Or subjects feel that they have not been treated paternally when, without detriment to their reputation, the superior has changed their work or their



place of work for their own good—but in a way that is displeasing to them. They forget that it is part of a father's duty to administer medicine even if it has a bad taste.

Superiors sometimes forget that information received in the paternal forum, whether from the subject concerned or from another, cannot ordinarily be used judicially, and never to the detriment of the public standing of the subject within the community. If the superior does act judicially on knowledge which he has received paternally, the confidence of his subjects will be utterly destroyed. For when dealing with him they will never know for sure whether they are speaking to him as a father to whom as religious children they owe special filial candor, and whom they can trust to keep their revelations in the paternal forum, or whether they are speaking to him in his more public capacity as guardian of the common good, so that whatever they say can, as it were, be used against them.

The distinction between the paternal and judicial forum, as far as self-revelation and the correction of faults is concerned, has its roots in the natural law itself. A child who is asked by his mother whether he stole the jam is bound to tell the truth even if he foresees a spanking. But the man who is asked by a judge whether he is guilty or not guilty is not bound to betray himself. Religious generally agree, on entering religion, that those who notice their faults may reveal them *to the superior as to a father*, but they do not give up their right to reputation as far as others (whatever their position) are concerned. They do not agree that fraternal manifestations or their own self-revelations be made the basis of public reprehension.

Human nature being what it is, the axiom, "No one is bound to betray himself" (that is, in a judicial proceeding), appeals very strongly to everyone who gets into trouble. If the result of self-revelation is going to be postponement of



ordination or of vows, or a defamatory public reprehension, all but the heroes will be convinced (and rightly) that they are under no obligation to speak. (I exclude here, of course, defects so serious that they impose upon an individual the obligation of not going on to the priesthood.) But the heroes do not get into trouble. As for the others, there is no doubt that if the private fault of a religious, whether venially sinful or not, is known to the superior only as a father, and to a few others, he has no right to publish the matter. A public announcement of it by way of punishment can easily involve a serious violation of the natural law of reputation.

A superior's position, then, is a very difficult and very burdensome one. To play the double role, of father and of judge, prudently, calls for wisdom and selflessness in a high degree. It is quite apparent that the Code has done much to eliminate the confusion between the forum of conscience and the forum of external government by forbidding superiors to be the regular confessors of their subjects, or to hear their manifestations of conscience as a matter of rule. But the Code has certainly not abolished the time-honored, essential distinction between the office of father and the office of judge.

The present article is meant to recall to mind that distinction, as a means of restoring filial confidence. Naturally speaking, the attempt can never be completely successful. Only education to it from the earliest days of religious life can make it moderately successful. Perhaps a future article or two will dwell on some practical applications of the doctrine as connected with the obligation of fraternal denunciation, and the custom, where it exists, of manifesting the conscience to a greater or less degree to the superior. Confidences received in these circumstances call for more than ordinary virtue and restraint on the part of superiors, if

they wish to keep their subjects from distrusting them. And subjects will not undertake these onerous duties or practices unless they are led by a truly religious desire for their own perfection.

In fact, the whole matter is not worth the trouble of discussion except in the case of religious, both subjects and superiors, who seriously seek the things of God, and who deeply yearn to give themselves entirely to Him—as a man gives himself to the one woman he loves. They must be prepared to spurn worldly principles in order to follow in the footsteps of the humble and humiliated Christ. He was not touchy about His rights. "Mine and thine, those frigid words" (St. Chrysostom), were not a part of His vocabulary.

[EDITORS' NOTE: Father Ford is interested in the further development of the subject of filial confidence in superiors, if time permits it. With a view to making tentative future articles as helpful as possible, he would welcome communications, even anonymous ones, on the subject. Needless to say, the communications would be treated confidentially. Our readers, both superiors and subjects, who are interested in this matter, are invited to send their suggestions directly to: The Reverend John C. Ford, S.J., Weston College, Weston, Mass.]

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### CHANGES OF ADDRESS

If you change your address, either temporarily for the summer, or permanently because of a new assignment, you can assure yourself of the prompt and safe delivery of the July number (and subsequent numbers) by sending us a postcard with answers to these three questions:

1. What is your present address?
2. What is your new address?
3. Is the change to be merely for the summer or permanent?

Please send the card as soon as possible.

## The Mother of God

Aloysius C. Kemper, S.J.

**D**URING the month of May our Blessed Mother is daily proclaimed the Mother of God by millions of voices, old and young. Over the face of the whole earth, whenever the Hail Mary is said, and in numerous other prayers and canticles, in public service and private devotion, that glorious title, "Mother of God," rings out in her praise. It is a title we have all learnt to love and to use instinctively from our earliest years. Times without number it rises to our lips, often perhaps without due appreciation of its profound meaning, but never with the shadow of a doubt that we actually mean what we say when we style the Virgin, "Mother of God."

Despite the familiarity of this beloved title, it is amazing, sometimes amusing, to note the puzzled air that steals over the countenance of the average instructed Catholic when he is confronted with the question, uttered as a challenge: "Do you really mean exactly what you say when you call Mary the Mother of God? Think of it: the eternal, uncreated God, having a mother who brought Him into the world on a definite historical date, not so many centuries ago! Does it not seem highly preposterous if you take it in its strict sense? You cannot possibly mean it just that way. It must be merely an honorary title you are giving to the Blessed Virgin, for, of course, God could not *really* have a mother." A test question of this sort is apt completely to baffle the examinee who appreciates the difficulty and searches desperately for a justification of a title as familiar to him as his own name, while he keeps muttering to himself the disconcerting refrain, "Of course, God could not *really* have a mother."

Let us not imagine that such searching inquiry into the implications of Mary's most familiar title is merely a pleasant diversion employed to test the average catechetical mind. The challenge was seriously thrown out by master thinkers in the early Christian centuries who were tampering with the full significance of the Incarnation, and who persistently denied that God could have a mother that bore Him. Thus, in the early fifth century Theodore of Mopsuestia proposed the following argument concerning the divine maternity: "When you ask me whether Mary is man-bearing or God-bearing, I must in truth reply that she is both; she is the bearer of man according to nature, for it was a man who existed in her womb and was brought forth by Mary; she is likewise the bearer of God, because in the man engendered by her God dwelt, not as though circumscribed by that human nature, but as present in it according to the decree and affection of His will." Drawing the blunt conclusion from such premises, he added: "It is absurd to say that the Word consubstantial with the Father is born of the Virgin Mary. The one who is born of the Virgin is the individual who was formed from her substance, not the Word who is God. He who is consubstantial with the Father has no mother at all."

Nestorius, the most notorious heresiarch of the same period, promptly tried to popularize this false teaching by employing the more telling weapon of ridicule. In his cathedral at Constantinople he ordered a sermon preached by one of the clergy in which the divine maternity of Mary was denied. When a tumult arose in the church at this audacious assault on the honor of God's Mother, Nestorius himself arose to reply and calm the exasperated congregation: "The question is frequently put to us," he slyly remarked, "whether Mary should be called Mother

of God or Mother of a man. Tell me, I pray you, has God a mother? If so, then we may well excuse the pagans for claiming mothers for their gods. No, no, my dear people, Mary did not bear God." This seems to have been the first public profession of the Nestorian heresy: to deny the divine maternity of Mary was an implicit denial of the mystery of the Incarnation itself.

At first sight the objection contained in the Nestorian position may appear serious. But it is a valid objection only on the assumption that in the Incarnation God did not become man, but that there were two distinct persons after the union—God, the Word, Son of the Father, and the man born of the Virgin Mary. Pointing to the Child Jesus, Nestorius would say: "This one is the offspring of Mary, a man like ourselves, truly her Son and Child. The other one, the Word of God, who dwells in this man as in His special temple, was not born of Mary but from eternity proceeded from the Father by divine generation." He could never be prevailed on to admit and to believe with the whole Church that the Infant born in Bethlehem is truly God made man, and that consequently there can be no possible distinction between "this one" and "that one," as between two persons. His doctrine was condemned by the Church as an execrable heresy. The common people themselves, with a correct sense of the truth, raised an outcry against the blasphemy that Mary is not the Mother of God; and later when the decree of the Council of Ephesus solemnly proclaimed the divine maternity of Mary their joy and exultation knew no bounds.

The title of "Mother of God," applied to the Blessed Virgin, is justified by the following simple reasoning, plain to any child: "Mary is the Mother of Jesus. But Jesus is truly God. Therefore Mary is the Mother of God." The syllogism thus enunciated contains one asser-

tion requiring further proof or explanation. That Mary is the Mother of Jesus no one nowadays would be inclined to call in question. The modern mind is quite at ease in admitting the historical evidence which vouches for the mother of this man Jesus, who was born, lived and died, whose story is known from the Gospels.

However, after the appearance of the Nestorian perversion of Christ's identity, the second premise of the syllogism that Jesus is truly God has been doubted or denied by countless bearers of the Christian name. On the undiluted truth of this second proposition depends the veracity of Mary's divine motherhood. Unless the Child she bore is truly and unequivocally God then quite naturally neither is she the Mother of God.

We need not prove the divinity of Jesus here but may take it over from the faith of the Church as a dogma so fundamental that the very name and substance of our religion would disappear if it were denied. As the Nicene Creed declares: "I believe . . . in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages . . . true God of true God . . . consubstantial with the Father . . . who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary; and was made man."

These words of the Creed make it clear that Christ had two natures, one the divine which He received from all eternity from the Father, so that He was "born of the Father" and of the same substance with Him. Nevertheless this same Son was also born of His earthly Mother from whom He received a human nature, a second nature added to the one already His from all eternity. It follows then that God the Son was twice born, the natural Son of His heavenly Father, the natural Son of His earthly Mother, in either case the same one, the same individual,

the same divine Person. Could anything be more plainly stated in our creed, or more lucidly clear from the Gospel narrative than the fact that the whole story, from divine, eternal birth to temporal death and resurrection, is the story of one and the same Person, whether you designate Him by His divine or His human names, God, Son of God, the Word, Christ, Jesus, or even simply "this man"?

It will aid in unravelling subtle difficulties and objections that lurk in many a mind in regard to this doctrine to enumerate in catechetical fashion, what we do not say about the Blessed Mother, and what we do say, regarding her divine maternity.

1. We do *not* say that the Son of God whom Mary bore did not exist before His earthly birth. This latter is His second birth. By generation from the Father He existed from all eternity. It would be plainly absurd to assert that a woman brought God into His first existence, as though she had made God to be, and there would be no God without her maternal activity. Nestorius was not ashamed to hurl the accusation at his hearers: "You have Mary make God by calling her the Mother of God." Mary did not make God to be, but she did make God to be *man*. That He is man is due to her maternal activity, aided by the over-shadowing of the Holy Spirit.

2. We do *not* claim that she brought forth God triune, but only God the Son, the second Person of the Trinity. Sometimes when we employ the word "God" we mean the three divine Persons, as when we state that God created the world. Creation belongs equally to all three divine Persons. At other times the word is taken to indicate a definite Person, as in the phrase, God became man. It is quite correct to use the word "God" in both connotations. But one may object, "Why do we not always state the whole truth, by declaring at once that Mary is the



Mother of God the Son, and not simply the Mother of God?" The reason is quite simple. The insidious claim that Mary bore a mere man into the world could in no more effective way be laid low at one stroke than by designating her in one word, "theotokos," that is "God-bearing," or in our familiar phraseology "Mother of God." The whole fabric of heretical falsehood crashes under the impact of this single thunderbolt.

3. Finally we do *not* say that Mary is the mother of the *human nature* of the Son of God. Some in their anxiety to remove misunderstanding suggest that we reduce our claim for Mary to a motherhood of human nature, since in this case the mother did no more than clothe an already existing Person with the nature that made Him man. No, this simplification is in no wise admissible, involving as it does a false notion of the term "mother" and of the implied idea of generation. A mother is properly said to bear a son, not his nature. Though her immediate function concerns directly only the material element of his being, the soul being created directly by God, she is never styled the mother of his body, or the mother of his human nature. She invariably gives birth to a child, a man, a person, an individual; call him what you will, but note that it is always "he" that is born, not "it." "Mother" and "son" are correlative, never "mother" and "nature." The stupendous fact in the present case, known only through revelation, is that the Person in question is the Son of God Himself. We must, then, observe the same propriety of language: Mary bore "Him," "this Person," "this child"; she is *His* mother, not the mother of His human nature.

Coming now to our positive doctrine, what *do* we claim in regard to the divine maternity? The points may

be very briefly stated, being already largely covered by the preceding explanation.

1. Mary cooperated in the birth of her divine Son exactly as any other mother, as far as her maternal function was concerned. What she could not furnish as belonging to the paternal activity was in this case supplied by the power of the Holy Spirit.

2. The ordinary laws of human development were operative as usual. For nine whole months the Blessed Virgin was inexpressibly more than a mere temple of God, for the flesh of her divine offspring and her own were united in a truly physical unity as the sacred fruit of her womb advanced to maturity.

3. The birth of Christ was a virgin birth, strictly miraculous—a truth defined by the Church from the earliest ages and expressed in the Creed by the words "born of the Virgin Mary." This was the second nativity of the Son of God, who through it became one of our race without ceasing to be Son of God.

4. There is however only one Son under consideration, not two. As soon as one would wish to introduce a second son the hypostatic union would be sacrificed, and we should find ourselves in the Nestorian two-person camp. We should then be constrained to refer to "this one" as the Son of the Father, and to the "other one" as the Son of the Mother, and the latter would not be God, nor would Mary be the Mother of God. The truth is the other way. We point to the Infant Jesus in the crib, or to the dying Savior on the cross and cry out, enlightened by supernatural faith, "truly this is the Son of God and of Mary."

5. The actions belonging to the body, the soul and the human nature of "this man" may be, and indeed must

be, attributed to the second person of the Trinity. Thus it is God Himself that dwelt amongst us, God Himself that was born, was nurtured at Nazareth, ate, slept, walked the streets, preached, prayed, sweat blood, suffered, died, and was buried. Some of these expressions occur in the Creed, in the recitation of which we often fail to remark that the greater part of it concerns the terrestrial human life of the eternal Son of God made flesh and dwelling amongst us. His dwelling amongst us depended upon His first having been "born of the Virgin Mary," which is but another way of saying that the Virgin is truly and properly the Mother of God.

A cold and schematic analysis such as the foregoing may appear an unworthy appraisal of one of the most consoling truths of our faith, and of the most sublime of all of Mary's priceless prerogatives, her divine maternity, the very root and foundation of all her magnificent adornments. Yet cold, theological analysis is a necessary approach to a fuller realization of the rich treasure of our holy faith. It will serve in the present case, it is hoped, to focus a clearer, steadier light on the Madonna with the divine Child, by clearing away any lingering haze of misunderstanding that may attach to her maternal dignity, so that the truth and beauty of this sweetest of all images may stand forth in new brilliancy in our minds, and captivate our hearts in a more undying love of the Mother and the Son.

## The Cell Technique of Specialized Catholic Action

Albert S. Foley, S.J.

**"S**TRONGER and greater than any other will no doubt be the aid afforded to Catholic Action by the numerous religious families of both sexes who have already rendered signal services to the Church for the good of souls in your nation. They will give this aid not only by their incessant prayers but still more by generously devoting their efforts to it, even if they do not, properly speaking, have charge of souls; they will give it more particularly by preparing for Catholic Action, even from the most tender age, the boys and girls whom they teach in their work, and especially in schools and colleges, both for men and women, placed in great part under the direction of religious Institutes; and above all in developing in them the sense of the apostolate, and in directing them finally toward the Catholic Action organizations or in receiving these into their own associations and institutions."<sup>1</sup>

In accordance with these wishes and directives of our late Holy Father, great work has been done by many outstanding religious youth directors in English-speaking countries. These religious, by their literary and organizational work, by their agitation and their achievements, have contributed mightily to the cause of general Catholic Action.

There is however one phase of the movement that has not yet received sufficient attention in the United States. That is the preparation of leaders for the apostolate of

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<sup>1</sup>Pius XI to Cardinal Leme da Silveira Cintra and the Brazilian Hierarchy, October 27, 1935. AAS 28 (1936) 163.

specialized Catholic Action by means of the cell technique. Lacking leaders so trained, the development of total Catholic Action in our country is lagging slightly behind some parts of the Catholic world. But we can be sure that this state of things will not last long. Many religious throughout the country have become convinced of the value of this new technique. They have become the biodynames of this new cell movement, have begun to stimulate cell growth and multiplication in all kinds of milieus, and even in many existing Catholic Action organizations. If these pioneers are joined by large numbers of our capable, enthusiastic religious, American Catholic Action will soon become the vital Christianizing influence it should be.

Catholic Action is undeniably destined to be a force for the restoration of all things and all men in Christ. Pius XI defined it as the "participation of the laity in the apostolate of the hierarchy." He moreover insisted that this participation should not be merely general and sporadic as in the past, but should be organized and specialized according to environment, to facilitate an apostolate of like by like—the worker becoming an apostle for workers, the professional man for professional men, the student for other students. To meet the extra demands of this personal apostolate, the cell technique was devised, and the Pope, after seeing it in action, praised it as the "genuine, authentic, perfected form of Catholic Action."

What precisely is this cell technique? The cell notion and terminology is of course derived by analogy from the physiological unit of the living organism. A Catholic Action cell is a small, specialized unit of the Mystical Body, having, as every cell has, two elements: 1) an active share in the life of the whole Body in order to achieve its particular function; and 2) a certain inner composition fitted and adapted to carry out that function. We shall consider in

this article both the apostolic spirit energizing the cell, and the inner composition and workings of its organization.

First, as to the apostolic spirit. In the letter quoted at the head of this article, Pius XI stressed the importance of "developing in them the sense of the apostolate." It is not enough for them to know, the Pope pointed out, that the laity are, by their membership in the Mystical Body, privileged and entitled to share in the hierarchy's apostolic work. Nor is it sufficient to hammer home their duty to their fellow men in this respect. They must be imbued with so ardent and personal a love for Christ that the apostolic spirit will automatically inflame them. No blue-nosed zealotry, no fanatical reforming mania, no hypocritical, holier-than-thou attitude can pose as apostolic in cell work. Rather, the soundest basis for lasting achievement through the technique is this keen personal attachment to the Leader.

That, by the way, is the method our Lord Himself used to draw His first followers. By His personal magnetism He won to Himself Andrew and John. Andrew, enthusiastic in his new-found love, brought Simon Peter to Christ. John no doubt brought his brother James. Then when Philip was called, his first apostolic conquest was Nathaniel. Soon the group, the first cell, was formed. Christ won their hearts utterly to Himself. Only then were they ready for their apostolic mission.

This personal devotion to Christ is all the more necessary because of the apostolic methods used in cell work. The re-Christifying of the immediate milieu is to be carried on not only through the general methods of propaganda and influence, but especially by the apostolate of personal contact, of man-to-man conquest of consciences and souls through service, winning influence, individual attention and indoctrination.

The present-day possibilities and functionings of this system were symbolized vividly during one of the Catholic Action Congresses in Europe before the war. At a night service in a giant stadium some 80,000 were assembled. Suddenly all the lights went out, except the candles burning on the altar. From one of these, significantly, the leader lighted his candle, carried the flame down to his neighbors, and transmitted it to them by personal contact. These two lighted in turn the two nearest to them. The light at first spread slowly along the front rows as candle after candle caught fire. But soon it gained momentum. It became a racing flame, sweeping through the whole center of the stadium and up into the stands in geometrically progressive leaps and bounds until all were ignited.

That is a true symbol of the movement. A flame, a fire passed on by personal contact in the immediate milieu can spread and catch all, where methods of mass agitation of large, unwieldy units, fired by an outside enthusiast, will at most perhaps light up a temporary, borrowed glow.

Using this personal contact technique, a small group of Catholic Actionists won back to the Church and the Sacraments 85 percent of the student body in a godless state university in France within three years. Another group of clerks at the Paris Stock Exchange conquered for Christ 300 of the 500 clerks there. The remainder were brought into conformity with Christian business ethics. Result: the Exchange was reformed more effectively by this technique than Wall Street by the SEC. It is noteworthy too that the Jocists in Europe have, by this method, tripled their membership to well over a million since the tragic summer of 1940, despite the handicaps of the occupation. Similar results are being obtained in Canada. In our own country a few such instances as these are on record. One



Manchester youth won back to the Church twenty-four out of twenty-seven of his companions who had fallen away. A Notre Dame freshman, after a few months of training in the technique, went back to his home town and inspired forty of his former high school friends with the idea. Together he and they spent their summer getting Catholic children to go to Catholic schools. They thus increased the enrollment of Catholic grammar and high schools more than twenty percent.

It is therefore rather incorrect to maintain that none of our youth in school or out of it is capable of being inflamed with this conquering spirit. The plain fact is that many are already burning with a fiery desire to do something for Christ, and that many others can easily be so enkindled. Under the pressure of the war, or perhaps despite it, the more intelligent and wide-awake among them are authentically responding to the Church's spiritual program. Mass is being better attended, more intelligently shared in, more fruitfully lived. Retreats, holy hours, visits, and other spiritual activities send them back to religion classes eager to learn more of Christ. They willingly undertake myriads of zealous activities for Him, and for His Mystical Body, a consciousness of which latter is not wanting in them, now that their frequent Communions and their innate goodness and charity are bearing fruit.

Hitherto, perhaps too often, these early indications of piety have been taken as signs of an incipient religious vocation, not of a summons to Catholic Action. Spirited youths have sometimes shied away from the religious life when it and it alone was presented to them as the only logical conclusion of a keen, active love for Christ. To avoid that special vocation for which they felt no attraction, they have too often built up resistance to the call of Christ, become impervious to the influence of the Sacra-

ments and of retreats, and allowed the flame of their love for Christ to be smothered in other pursuits.

If they were given training and instruction in the cell technique of Catholic Action specialized to their student or youth surroundings, this fire would be saved. They would then be prepared for a zealous lay Catholic life in their future environment, and for the religious life as well, should they finally choose it.

One difficulty immediately presents itself. Will the grooming of youth for lay apostolic work seriously cut down the number of religious vocations? If the best youngsters become enthusiastically interested in and trained for the vast field of zealous achievements for Christ in their own milieu, will they devote their lives to that field rather than enter the religious life? Will first-hand acquaintance with the dynamic, up-to-the-minute, efficient techniques of specialized Catholic Action so absorb all their interest as to leave no room for ambitioning the apostolic work open to religious?

It is not easy to answer these queries in advance. But it can be noted that in those countries where religious have generously devoted their efforts to training youth for specialized Catholic Action, religious vocations have increased. In Italy, just one year after the reorganization of Catholic Action, the feminine section alone furnished 2,500 vocations. In France, Belgium, and Holland, they were on the upsurge. These Catholic Action groups considered it a sign of a successful federation if it produced religious vocations among the leaders or among the rank and file. Where none were forthcoming, those in charge sensed that something was awry. Already in the United States, where specialized cells are in the experimental stage in Chicago, Toledo, Dayton, and New York, in Manchester and other cities in the New England States, at

Notre Dame, Marquette, John Carroll and Dayton Universities and a dozen other colleges, as well as in scattered groups throughout the rest of the country, many religious vocations have resulted. Moreover these new recruits will be all the more excellent religious for having served their apprenticeship in the cell movement.

This becomes evident from an examination of the inner structure and the other elements of this cell technique. Given a group of six or eight intelligent, sincere leaders-to-be (not politicians, publicity seekers, pious racketeers, or "pushy" religious climbers), the technique first prescribes that they be formed into a cell, a living unit of the Mystical Body, under the personal direction of a priest or a religious. The cell is organized under a leader, usually the oldest with the best personality, and through this leader and by means of private conferences with him, the director outlines plans and procedures for the cell meeting of about two hours every week without fail. It is in the cell meeting that the fire of personal zeal is fanned into flame, and the techniques of spreading that fire to others are studied, applied to their own lives and to the concrete problems of their surroundings.

The formula for the meeting comprises the following: 1) Corporate Vocal Prayer before and after the meeting; 2) Corporate Mental Prayer or Gospel Study; 3) The Checkup; 4) The Social Inquiry; 5) Liturgy Appreciation. A brief word on each of these.<sup>2</sup>

<sup>2</sup>More detailed analysis is impossible in so short a compass as an article. Consult for further information, the following works: Fitzsimons and McGuire, *Restoring All Things, A Guide to Catholic Action*, (Sheed & Ward, 1938) 198-236; McGuire, Paul, *Handbook of Group Agenda*, (K. of C., New Haven, 1940); Geissler, E., *Training of Lay Leaders*, (Univ. of Notre Dame, 1941); William Boyd, "Militants of Christ" *Orate Fratres*, xvi (June 14, 1942) 338-347. In regard to the program of subjects for Inquiries, we may mention that this has been worked out in exact detail by youth groups in other countries—Canada, for instance, having a full seven-year cycle of subjects. These, of course, have to be adapted to the American scene by individual and collective work of the cells, but cellists can no doubt learn much from their experience, as is the case with those already experimenting with it here.

1) *Corporate Vocal Prayer.* Led by one of the members, who may or may not be permanently chosen, the group recites what vocal prayers they choose for the start and the end of the meeting. It may seem strange at first that the priest or religious present should pray along with them instead of praying in place of them. But the reason is apparent. For united, organized action the group must not only work together, play together, study and plan together, but must also pray together. Active, dynamic praying can never be developed by passively hearing others pray. They must do it themselves, and thus develop that sense of togetherness in the Mystical Body, that union of all with Christ as His own. They or the director may suggest prayers, either of the ordinary devotional type, or, as their acquaintance with it increases, from the liturgy.

2) *Corporate Mental Prayer or Gospel Study.* One of the main means to fan the fire of love for Christ has been found to be the direct, prayerful study of the inspired word for about fifteen minutes at the start of the meeting. It is perhaps difficult for religious to realize the stirring impact of the Gospels on one who prays over them for the first time. True, most youngsters are half-way acquainted with the parables and the general outline of our Lord's life. But the absorbing and compelling magnetism of His life is a new thing to them. By personal, prayerful reading and application to their lives of scenes like the Annunciation, the call of the Apostles, the full Sermon on the Mount, the discourses in St. John, the sermons in the Acts, they are as a group drawn together to the Master, meet Him as never before, feel their hearts burning within them anew.

This should be linked up with and pointed toward the Social Inquiry, to furnish motivation, inspiration, guidance, or principles for it. And no one, surely, is apt to be

better prepared for doing this than the religious who has for years drunk deeply at this source of light and warmth. It is not long before the cell realizes, as Archbishop Goodier maintains, that "nothing can take the place of constant, repeated reading of the Gospels."

3) *The Checkup*. This is out of place here in a logical explanation of the technique, but it is definitely in place in the technique itself, especially after the first meeting. The checkup consists in this, that the cell members examine their social consciences. They report on the fulfilment of the definite resolutions taken in their Gospel study. Each one tells of his work in carrying out the plans decided on in the Social Inquiry. Mutual stimulation, interchange of ideas and methods, discussion of successful techniques of approach, conquest, influence, and service spontaneously result. Nor should the psychological value of the checkup be overlooked. It plays as important a role in fostering the social apostolate as would a public examen of conscience in the endeavor to attain to personal perfection in a religious community.

4) *The Social Inquiry*. This is the most important and most essential section of the cell meeting, the heart of the whole cell technique. Many religious are acquainted with it as the Jocist method of attacking social problems in any given milieu, always with the aim, of course, to rechristianize or conquer more completely for Christ the persons contacted.

The three phases of the method are observation, judgment, and action. These constitute what amounts to a group meditation, conducted by the discussion method, with the three phases roughly corresponding to the exercise of the memory, the understanding, and the will. To be sure, just as in formal meditation, it is more a question of stress than of air-tight division into these compartments.

But while forming one unit, one human act, the phases are distinct and have definite purposes.

In the *Observation* phase the leader and the cellists put their heads together to analyse the elements of the problem at hand, the available data they can recall. It is a fact-finding, fact-gathering process to set the stage for discussion, thought, and comparison with Christian ideals. These too they must recall (or learn if they do not know them) either from their Gospel study, or from religion classes, or from other instruction in Catholic social principles and moral standards, ethical practice and even common sense. All the facets of this one environmental problem are thus examined until the cell discovers what is wrong or less good when placed side by side with Christian standards.

To aid this process, the leader prepares in advance with the director's aid, a series of stimulating questions that suggest avenues of approach and investigation, or revive faint memories hidden away in the recesses of the mind. Once this is done, they are ready for the second phase.

The *Judgment* to be passed, it must be remarked, is not a juridical one. It is certainly not to be a Pharisaic one. Nor is it to remain theoretical. It is rather a resolute, imperious decision reached by all simultaneously, or better still, a practical judgment by the group that something is to be done and done by them as a group, in the solution of this problem. By uniting the data of their observation with the motivation furnished by their zeal and with the urgent need for their action, they concretize this zeal and channel their efforts into this one present problem. Their convictions thus became principles of action, and it is this action that they discuss in the third and climactic phase of the method.

Everything is pointed toward this *Action* phase. But it is the most difficult and critical of all. Here the group discusses what specific, definite, immediate steps are to be taken by each member, what precise lines of conquest to be followed before their next meeting. Concrete resolutions are taken. These are recorded to be checked up on next week.

The prime psychological value of this group meditation is plain. In religious organizations and in religion classes, in retreats, sermons, missions and lectures, we have tried every method of force-feeding known to pedagogical science. We wonder at the sluggish spiritual appetites of the students, even the more capable ones. This method fosters their self-activity. It lets them *eat*. They rise up from this spiritual board and go out to expend their energies in action and exercise, and come back athirst and hungering for more. They find that it is not what is given them but what they get by their own efforts that really satisfies and stimulates. The *Observe, Judge, Act* system may not produce doctorate theses, but it is their own, their very own, not some pre-fabricated or pre-digested menu impersonally served them by outsiders.

5) *The Liturgy*. The final few minutes of the meeting are devoted to an appreciation of the current liturgy. As a stimulus to their group praying nothing helps more than active participation in Mass as a cell. For this, an understanding of the Church's seasons and of the week's feasts is an indispensable aid. This should be linked up too with the carrying out of their practical resolutions for specialized Catholic Action.

What, therefore, should a religious do who wishes to make use of this technique in training a group of leaders-to-be? The Pope's program in regard to general Catholic Action applies with particular force to this specialized



form: Prayer, Study, Experimentation. Without prayer, the prime requisite, the other two are doomed from the start. In lieu of special courses, such as those urged by Pius XI and Cardinal Pacelli in a letter written by the present Holy Father to superiors of religious orders (March 12, 1936), religious may study the movement by making acquaintance with the books and groups referred to in this article and by following the leads they will give if consulted. Finally, experimentation with groups even in existing organizations (as is being done in the Sodalities in many places) can be carried on with no more friction than that caused by the retreat movement. Both retreat and cell movements are for the training of an elite, both are indispensable to the future work of these lymphocytes, these cells for the restoration and upbuilding of the Mystical Body.

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#### Divine Providence and Religious Institutes

In an article entitled "Introduction to Franciscan Spirituality," published in *Franciscan Studies* for December, 1942, Fr. Philibert Ramstetter, O.F.M., rightly insists that the Church must be the special object of God's loving Providence, and that in particular the Religious Orders and Congregations come under this Providence.

"Nor should the multitude and diversity of Religious communities make 'us pause,'" adds Fr. Ramstetter. "The all-wise God has a particular and exactly-defined task for every single one of them. Moreover, history makes it clear that each such Order and Congregation, at least partly because of its special work, has its own more or less specialized way of sanctifying the men and women who come under its influence. In other words, by the Providence of God each approved Order or Congregation becomes a distinct school of spirituality by itself or finds it proper place within one already established, each school having its particularized ideals of the supernatural life given to the world by Jesus Christ.

"The variety of schools within God's Church does not imply that the *essence* or *principles* of Christian living ever change—they are as constant as the mind of God. But it does mean that the Christian concept of religion is wide enough to embrace not only varying degrees of personal perfection but also different attitudes towards the Christian life and, as a result, different ways of living it."

## The Seal of Confession

Edwin F. Healy, S.J.

**W**HEN a Catholic goes to confession and tells the priest all the secret sins and defects of his life, he realizes that the knowledge of the faults which he is imparting to his confessor will remain just as hidden from others as though he had spoken to God alone. Many theologians used to assert that the knowledge of the sins confessed is possessed by the confessor only as God. As man, he knows nothing of them. Though many other theologians disagreed with this way of stating the case, all conceded that, since the confessor has received this knowledge as the representative of God, it is now beyond the scope of human relations. The priest possesses it as incommunicable knowledge which must be buried forever in the secret vaults of his memory.

Since the earliest days of the Church all theologians have taught that the confessor must suffer anything, even the most horrible type of death, rather than violate his obligation of keeping secret all sacramental knowledge. The seal of confession binds in every imaginable set of circumstances. Even though a priest, by violating the seal, could prevent the outbreak of a prolonged, devastating, world-wide war, he would, nevertheless, still be bound to absolute secrecy. In other words, a confessor is never permitted to reveal knowledge guarded by the seal, no matter how great the good which such a revelation would effect. There are no exceptions to this rule. If even one exception were allowed, the faithful would not approach the Sacrament of Penance with the same freedom and confidence. Penitents in general, and especially hardened sinners, would entertain the fear that their sins might one day be revealed. By pre-

venting such evil effects, the excluding of any and every exception works to the common spiritual good of all Christians and greatly outweighs any accidental beneficial results which might follow in this or that particular case from the revelation of a sacramental confession.

The seal of confession, then, is the obligation of abstaining from all use of sacramental knowledge, if the use of that knowledge would either betray the penitent or render him suspect. Hence, the confessor is obliged to maintain the strictest silence concerning all that he learns in the Sacrament of Penance, when the discussion of such matter would even remotely risk disclosing the penitent and his sin. The obligation of the seal requires even more than this. The priest must refrain from making use of anything learned in confession, if the use of such knowledge would in any way whatsoever tend to the detriment of the Sacrament.

The subject-matter of the seal consists, in general, of all sins, defects and everything else of a confidential nature manifested in a sacramental confession. It includes all that the penitent rightly or wrongly confesses as sin. All mortal sins, then, even though they be notorious, and all venial sins, even the slightest, are matter of the seal. But more than this. The subject-matter of the seal embraces all remarks and explanations made by the penitent with the intention of perfecting the self-accusation, whether or not the points mentioned are necessary or useful or wholly superfluous for the proper understanding of the case. If, then, the penitent reveals to the priest temptations which he has experienced or evil tendencies against which he must struggle, the confessor is obliged to keep this knowledge strictly to himself. The same is true with regard to the description of the circumstances in which the sins occurred. If, for example, a penitent mentions that the murder which

he has committed took place at a certain gasoline station, or if he discloses the manner in which the murder was perpetrated, these bits of information also would be safeguarded by the seal.

What is to be said of the physical or mental defects which, in one way or another, come to the attention of the confessor during the course of the confession? Natural deficiencies must be considered matter of the seal either if they are manifested in order to explain some sin or if they are secret defects. Even though these latter are not mentioned by the penitent but are accidentally learned by the confessor, the priest must maintain sacramental secrecy in their regard. It is clear, then, that such traits as a tendency to avarice or anger or other secret moral weaknesses are subject-matter of the seal.

Though the subject-matter of the seal is very extensive, there is, nevertheless, certain knowledge acquired in sacramental confession which does not fall under the seal. In this category belong statements made clearly by way of digression, which in no way pertain to the sins submitted to the Power of the Keys. An example of this is the remark: "Father, my new home is finished now. Will you bless it when you have time?" The knowledge thus imparted is given extra-sacramentally. That one comes to confession is of itself a public fact to which the confessor is a witness. Hence, it is not matter of the seal. The same is true regarding the length of time which a penitent remains in the confessional. If, however, a man approaches a priest in secret to go to confession, his coming to the Sacrament is not public but secret. Since knowledge of this secret fact could easily give rise to suspicion of serious sin, it becomes matter of the seal. Also, if a man were to spend an unusually long time in the confessional, prudence would prompt the priest not to reveal this, for fear that it might lead others to sus-

pect that this penitent had a large number of sins to tell.

Let us suppose that a thief were to kneel at the feet of a priest and recount various sins, but with no intention of receiving the Sacrament of Penance. He has placed himself in these circumstances merely to have a better opportunity for picking the pockets of this pious priest. In this case the confessor would in no wise be bound to sacramental secrecy, because the obligation of the seal arises only from a confession which is sincerely made with a view to receiving absolution. (Whether or not the absolution is actually imparted makes no difference with regard to the obligation of the seal.) As long as there is the intention, then, to receive the Sacrament of Penance, the obligation of the seal is present in spite of the fact that the penitent lacks the proper dispositions or the priest lacks faculties for hearing confessions. A sacramental confession, therefore, and only a sacramental confession imposes the obligation of the seal.

But, one may ask, what if a man were to go to a priest who is vesting for Mass, and, in order to put an end to his worrying, explain certain severe temptations which he has just experienced? Is this to be deemed sacramental confession? It is sacramental on one condition: namely, that the man desires the priest to give him absolution, in case he judges it necessary or advisable. If, on the other hand, a person confesses his sins by letter to a priest who is in another town, there would be no sacramental secrecy involved. Why is this? The confession, in order to be sacramental, must be made to a priest who is actually present. What if one approached a priest and, with no intention at all of going to confession, revealed some secret, prefacing his disclosure with the words: "Father, I am telling you this under the seal of confession"? Would this priest then be bound by the seal? No, he would not. But let us suppose that he readily agreed to receive the communication under the

secrecy of confession. Even in this case he would not be held by the seal. The reason is clear. Since no sacramental confession is made, not even an incipient one, this secret cannot be protected by the seal of the Sacrament.

What is required to constitute a transgression against the obligation of the seal? Obviously the seal is violated when one reveals matter protected by sacramental secrecy and at the same time in some way designates the penitent—supposing, of course, that the latter has granted no explicit permission to disclose this knowledge. Such illicit revelation may be either direct or indirect. For direct violation there must be a clear manifestation both of matter of the seal and of the identity of the penitent concerned. If, for example, a priest were to make known the fact that John Jones committed a murder (and he is aware of this only from Jones' confession), he would undoubtedly be guilty of a direct violation of the seal. But what if that priest did not mention Jones by name, but simply declared that the wealthiest man in this town (and Jones is known as such) committed a murder? This also would go directly counter to the seal. Or again, if that priest were to state that the first man who came to him to confession today confessed the crime of murder, and if his hearers knew that Jones was that first penitent, the seal would be violated directly.

Not only revealing mortal sins but divulging even venial sins can constitute a direct violation of the seal. If, for example, the confessor asserts that James Brown confessed a sin of lying or that he is guilty of serious sins or of *many* venial sins, he is directly transgressing against the sacred obligation to secrecy. The sins need not be named specifically.

Up to this point we have treated only of the *direct* violation of the seal. A violation is said to be *indirect* when it causes the danger of manifesting the penitent and his sins or

at least of exciting suspicion in his regard. This danger may be created by what the confessor says or does or even by what he omits to do. A confessor would indirectly violate the seal, if he made known the penance which he imposed on a certain penitent, unless of course the penance were very light, for example, two Hail Marys. Provided that his way of acting could be observed by others, a confessor would sin against the obligation of the seal if, after confession, he were to give the penitent a severe look or if he failed to treat him in as friendly a manner as he did before. Moreover, a confessor violates the seal indirectly, if during the confession he argues with the penitent in a somewhat loud voice, or if he repeats the sins confessed in a tone that risks revealing the faults to others.

In passing we may remark that eavesdroppers who try to hear what the penitent is saying in confession or those who kneel very close to the confessional in order to learn what is going on sin against the seal, even though they reveal to others nothing of what they manage to overhear. One thus listening to a penitent's confession is causing the revelation of the penitent and of his sins to one who has no right to this knowledge, that is, to himself. This is a direct violation of the seal. However, if one happens to be standing some distance from the confessional, he is not obliged to move away or to stop his ears, though he may accidentally overhear one who is confessing too loudly. (Nevertheless, whatever is thus overheard must be guarded under the seal.)

Let us now consider the seal in its wider interpretation. The seal, taken in this meaning, is violated indirectly when, on the one hand, there is no danger of either disclosing or exciting suspicion about the penitent and his sin, but, on the other hand, harm or displeasure to the penitent arises from the use of sacramental knowledge. In instituting the Sacra-



ment of Penance, Christ imposed the obligation of the seal on all those who share in confessional knowledge. He did this in order to preclude the aversion towards the Sacrament which the lack of such security would occasion in the hearts of the faithful. Christ desired that no use be made of confessional knowledge which would cause injury to the Sacrament. In order to safeguard the observance of the seal in the strict sense, the Church forbids the confessor to employ sacramental knowledge in a way that would displease the penitent. Such an action of the priest, even though there were no danger of betraying the penitent, would, nevertheless, violate the seal as it is understood in its wider meaning.

We mentioned above that the seal, in its broader interpretation, is violated when "harm or displeasure to the penitent arises from the use of sacramental knowledge." What do we mean by the words "harm or displeasure"? We mean injury either in body, in soul, or in external possessions. We mean whatever would redound to the dishonor or discredit of the penitent; whatever would inconvenience him or annoy, shame, or sadden him. We mean, in a word, whatever would make the penitent even slightly regret his confession. Hence, the use of confessional knowledge which would cause any of these effects must be counted illicit. If such use were permissible, penitents would find the Sacrament of Penance less desirable and less easy to approach. Thus they would be deterred, at least to some extent, from going to confession. They would not find in this Sacrament the freedom and the consolation which they may rightly expect.

Would not the use of sacramental knowledge which we brand as illicit become lawful if the penitent himself were unaware of the fact that he was being injured or legislated against because of what is known only through the Sacrament? Let us imagine, for example, that a particular peni-

tent is deprived of some office or that he is denied some privilege because through confession he is known to be unworthy of these. Is such use permissible, provided the penitent does not know and will never learn that what he told his confessor is thus being employed to his disadvantage? No, such use is never allowed. The penitent's ignorance of the fact that his confessor is thus using sacramental knowledge would in no way render such use licit. It is not necessary that the penitent *know* that knowledge obtained in a sacramental confession is being employed to injure him. If a certain use of sacramental knowledge *would be* displeasing to the penitent if it were known, such use must be placed in the category of forbidden actions. Let us suppose, for instance, that a priest after confession, when alone with his penitent, shows himself less congenial or notably more brusque towards the penitent. Though the penitent does not advert to the fact that the confessor is acting thus because of what he heard in confession, the priest sins against the seal, taken in the wide sense.

The confessor must give no sign that he is conscious of what was mentioned in the Sacrament of Penance. He is, moreover, forbidden to speak to his penitent outside confession of any sin which the latter confessed. In this case, it is true, the revelation of no secret would be involved, but such a way of acting would ordinarily be displeasing to the faithful. Once the penitent has retired from the confessional, the sacramental judgment is at an end, and the priest in now speaking to the penitent of what transpired during that judgment, is acting against the reverence and the liberty due the Sacrament. One may readily see, then, that the sacramental seal binds more strictly than any other type of secret. Other secrets, unlike the sacramental seal, would not be violated, if those who had the hidden knowledge in common were to discuss it among themselves.

At times penitents approach their confessor outside confession and ask him about the penance which he imposed on them, or about some bit of advice which he gave, or about the gravity of a certain sin which they confessed. Does the seal prevent the confessor from answering these questions? No, it does not, because by the very fact that the penitent begins speaking of these matters he grants permission to the priest to talk about them with him. Ordinarily, however, his permission is limited to a discussion of the matter which the penitent has broached and may not be extended to all the sins confessed.

Incidentally we may mention that it is possible for a penitent to sin by revealing, without a good reason, the advice, the penance, and so forth, given by the confessor, if such a revelation would redound to the priest's discredit. Those who hear the penitent's comments do not know the reasons which prompted the confessor to impart such advice or to impose so severe a penance, and the priest is powerless to speak in his own defense. The penitent, moreover, should be on his guard against revealing anything of what transpires during the confession, if that would lower the Sacrament in the esteem of others.

May the confessor, without the penitent's leave, mention to him during the course of a confession sins confessed on previous occasions? Yes, this may be done, provided there is a sufficient reason for calling these past sins to the attention of the penitent. The priest may deem it advisable to refer to some sin of the past, in order to become better acquainted with the state of this penitent's soul and so be able to direct him more effectively. Far from objecting to this, the penitent should be happy that his confessor is so solicitous about his advancement in the spiritual life. Moreover, even when a penitent leaves the confessional but returns immediately, the confessor may discuss with him

both the sins just confessed and the sins of previous confessions. Some priests give a few words of advice after having imparted the absolution. This is permissible, because, though the Sacrament is completed, the sacramental judgment, morally speaking, still continues.

The penitent may, of course, give the confessor leave to speak outside confession about certain sins submitted to the Power of the Keys, and if this is done, the confessor may freely discuss those sins. It is important to note that this permission, in order to be valid, must be granted by the penitent not only expressly but also with entire freedom. If the permission were to be extorted by threats or fear or importunate pleadings, it would be worthless, and the confessor who acted upon it would violate the seal. The same is true with regard to permission that is merely presumed or interpretative. In this matter such a permission must be counted as no permission at all.

When there is question of any use of confessional knowledge which would render the Sacrament more difficult or irksome, that knowledge must be kept just as secretly as though it did not exist. However, besides the case in which the penitent's permission has been freely and unmistakably granted, there is another perfectly licit use of sacramental knowledge. In general, that use is licit which would in no wise deter the faithful from frequenting the Sacrament, even though such use were publicly announced as lawful. When would this requirement be verified? This condition would be fulfilled, if a certain use of sacramental knowledge were to involve neither the direct nor indirect violation of the seal nor the slightest trace of displeasure to penitents in general.

We may summarize in the following way the scope of use which is lawful. The use of confessional knowledge is permissible: (1) within the limits of matters which belong

exclusively to one's own conscience; (2) outside these limits, in external actions, provided it is certain that there is no danger at all of revealing the penitent and his sin or of displeasing him or of making the Sacrament in general less approachable. A confessor, therefore, is allowed to pray for a particular penitent who is known from confession to be gravely tempted. A priest may meditate on his penitents and their faults, in order to be able to advise them more perfectly. Moreover, a confessor, who has learned through confessions which he has heard that certain games have frequently caused spiritual or temporal ruin, may allow himself to be guided by this knowledge in avoiding these forms of amusement. A priest may show greater kindness and consideration for a penitent who he knows from confession is severely afflicted, provided of course the confessor's way of acting would not engender suspicion in the minds of observers. Finally, it is well to remember that, if a priest knows about a certain person's recent sins *before* he hears his confession, that individual's act of confessing those sins to this priest does not place the confessor's previous knowledge under the seal. The previous knowledge was and still remains extra-sacramental. The confessor, however, must exercise great prudence in the use of such information.

This, then, is the common teaching of theologians regarding the obligation of the seal of confession. Just as our divine Lord, "by the pardon of His loving mercy, entirely wipes away and quite forgets the sins which through human weakness we have committed," so the minister of the Sacrament of Penance reverently guards, even to the shedding of his blood, everything that is manifested to him in the secrecy of the confessional.

## The Discussion on Spiritual Direction

### *Concluding Survey*

The Editors

**A**LMOST a year ago (July, 1942) we published an editorial entitled *Spiritual Direction by the Ordinary Confessor*. Our purpose was to stimulate constructive discussion of the important topic of spiritual direction. To aid in the discussion, we subsequently published articles on *The Need of Direction*, *Cooperation with Direction*, *Manifestation of Conscience*, and *The Prudent Use of Confession Privileges*. During the course of the discussion we received many communications, most of which were published, at least in digest form. We were unable to publish some letters, and from those published we had to temporarily omit certain points. It is now time to make a survey of the entire discussion. This survey will include not merely the published material, but the unpublished suggestions as well.

The reading of the survey will not entirely supplant the reading of the original articles and communications. The articles developed certain points thoroughly, whereas we can merely touch on them here. The communications contained such a variety of suggestions that it seemed impossible to weave them all into one readable article; consequently we had to select what appeared to be the most important. The communications also revealed certain pronounced differences of opinion. As we did not wish our survey to be a mere catalogue of such differences, we felt that we had to "take sides," at least to the extent of trying to give a balanced judgment.

Those who have followed the discussion on spiritual direction have no doubt noticed that it gravitated almost entirely to the guidance of Sisters. One Brother master of novices sent an excellent communication; all the other letters were from Sisters or from priests who appeared to be thinking almost exclusively in terms of the direction of Sisters. In preparing the survey we had to decide on our point of view: should we speak exclusively of the direction of Sisters, or should we keep the matter sufficiently general to include everyone? We decided to give the survey with Sisters principally in mind; but we think that religious men who are interested in the matter will find that almost everything said here is equally applicable to them.

### *Meaning of Spiritual Direction*

In our introductory editorial, we were thinking of spiritual direction in terms of the definition given by Father Zimmermann in his *Aszetik* (p. 230): "Instruction and encouragement of *individuals* (italics ours) on the way of perfection." This definition brings out one element of spiritual direction that ascetical theologians usually stress: namely, it is *individual*.

This individual, or personal, quality of spiritual direction excludes such things as the Commandments of God; the precepts, counsels, and example of our Lord; the laws of the Church; the constitutions and rules of a religious institute. All these things may be called spiritual direction in the sense that they give us the plan of a perfect life; but they are not direction in the technical sense or even in the ordinary popular sense. For the same reason, spiritual reading books and community conferences, even though they help much to clarify our ideas of perfection and stimulate us to desire progress, cannot be called spiritual direction.



In their communications many zealous priests have spoken of certain types of "planned instruction" in the confessional. In so far as these instructions are general and the same for all they do not substantially differ from community exhortations. They lack the individual element of spiritual direction. This does not mean that they do not serve a good purpose. Some priests can use them and accomplish much good by them. They do give the penitents some generally helpful thoughts; they do remind the penitents that the priest's time is theirs; and they are often the means of breaking down a barrier of reserve and preparing the way for personal direction. Moreover, such general admonitions, given by a confessor of a religious community, are frequently very helpful in that they enable the individual religious to get a good start (for example, in keeping silence better), because all have been urged to do the same thing.

All this is negative. It may be summed up by saying that spiritual direction is not general, but particular, individual, personal. Its purpose is to help an individual to attain to the degree of perfection to which God is calling him. It supposes, therefore, a knowledge of the individual's own problems and aspirations, of his external circumstances and his talents, and of the way the Holy Spirit operates in his soul.

In what does direction actually consist? Father Zimmermann sums it up in two words, "instruction and encouragement." In themselves, these words are not adequate to express all the functions of the spiritual director, but they do indicate the two principal ways in which, according to circumstances, he is to exert his influence on his spiritual charge: namely, on the *intellect* (by instruction), and on the *will and the emotions* (by encouragement).

As for his influence on the intellect, the director's work

may vary from the very active function of telling the individual what to do and how to do it to the almost passive function of simply approving or disapproving the plans made by the individual. He gives pointed moral and ascetical advice, he answers questions, and he corrects erroneous notions. In regard to the will and the emotions, the director not only encourages, but he consoles in time of sorrow, strengthens in time of weakness, tranquillizes in time of distress, and restrains in time of imprudent ardor. In all these functions, the director must have regard for what he judges to be the designs of God on the soul of the individual committed to his care.

### *Need of Direction*

Rather pronounced differences of opinion were expressed in our articles and communications concerning the need of direction for religious. In fact, there seems to have been a great deal of confusion in the discussion of this topic. Perhaps we can avoid this confusion by referring the subject as definitely as possible to our actual conditions.

In actual life, most of us are ordinary earnest religious, not mystics. Hence, we consider here the need of direction for the average religious. Again, in actual life few of us are privileged to have directors with the rare supernatural insight of a St. Francis de Sales. It would be idle speculation for us to consider the need of direction, having in mind a director to whom access would be almost impossible. Hence, we consider here direction that is normally obtainable.

With the question thus brought within the scope of our ordinary lives, we think it reasonable to uphold this proposition: some direction is a practical necessity for the average religious to make safe and constant progress in perfection. This general rule admits of exceptions. God can

accomplish wonders in the soul without the aid of a director, but normally God uses the human means of direction. Also, the general rule applies in different ways to various individuals; the degree and kind of help needed, as well as the frequency with which it is needed, will vary greatly.

Perhaps the relativity of the need of direction can be seen more clearly by referring back to the functions of the director. Young religious, particularly novices, are likely to need a great deal of intellectual help. They are unaccustomed to self-study, to making appropriate resolutions, to choosing useful subjects for the particular examen; and they need guidance in these matters, lest they waste much time and effort. Ascetical principles are still merely theoretical principles to them, and they often need help to see how they apply practically to their own lives.

But the dependence on a director for intellectual help should certainly decrease with the years. Religious who have finished their training and have taken their final vows should be able to plan for themselves; and their need of the spiritual director, in so far as intellectual help is concerned, should be mainly for friendly criticism. In other words, these religious plan their own lives, submit their plans to a director for approval or disapproval, and then occasionally make a report on the success or failure of the plan. Naturally, we make allowance here, even in the case of mature religious, for occasions when they face new problems or undergo special difficulties. They may need very detailed guidance on such occasions.

In regard to the need of the director's help for the will and the emotions, it is perhaps impossible to give a general rule. True, to a great extent progress in the religious life should develop emotional stability. Nevertheless, the problem is largely an individual one, and quite unpredictable. Age does not free us from such trials as discouragement,

loneliness, and worry; indeed, age often accentuates such trials. At various periods in our lives, most of us need sympathetic help or paternal correction lest we lose heart or descend to low ideals.

### *Where to Get Direction*

Granted the need of some direction, a question that presents itself quite naturally is, "Where are we to get this direction?" This question has already been answered, in so far as we can answer it, in previous issues of the REVIEW. What we have said can be capsuled into these three rules: (1) Get what you can from your superiors. (2) Among confessors, it is normally preferable to get direction from the ordinary confessor. (3) If the ordinary confessor proves inadequate, take advantage of one or other privilege accorded by canon law.

We suggest these three rules with deference to the special regulations or customs of particular institutes. Some institutes provide a specially appointed spiritual father; and the institute itself will indicate whether it is desirable that the spiritual father act as confessor or simply give extra-confessional direction.

We have repeatedly mentioned the superior as a possible source of spiritual direction, as did many of the published communications. We think that this point calls for special emphasis, because it seems that one of the reactions to the Church's severe condemnation of obligatory manifestation of conscience has been a swing to the opposite extreme, namely, that superiors are too rarely consulted even in matters in which they are both qualified and willing to give advice. Either extreme is an evil. The present ecclesiastical legislation safeguards what is of prime importance, the perfect liberty of the individual. Granted this liberty, much good can come to the superior, the subject, and to the family

spirit of a community, from voluntary manifestation of conscience.

A number of objections have been raised against our insistent preference for the ordinary confessor. Some Sisters have pointed out that they have had almost as many ordinary confessors as they have lived years in religion; others have said that the ordinary is not interested, does not come on time, does not come regularly, does not understand their life, and so forth. These are certainly practical difficulties. They indicate cases in which a complaint might well be lodged with a competent authority, or in which individuals might profitably and justifiably avail themselves of one or other of the confessional privileges given by canon law. But the difficulties do not detract from the wisdom of the general rule.

Many questions have been sent us concerning the advisability of direction by correspondence. The general rule given by ascetical masters and, we think, confirmed by many distressing experiences, is that such direction should be either entirely discouraged or reduced to an absolute minimum. It is true that some priests have accomplished great things in this way, and that for some souls it is the only possible way of obtaining genuinely needed help. But it can hardly be approved as a normal practice. It tends to consume immense amounts of time, it seldom has the assurance of the strict privacy that intimate direction calls for, and of its very nature it is open to grave dangers of misunderstanding, both on the part of the director and on the part of the directed. Only in rare instances is it a genuine apostolate.

### *How to Get Direction*

The next logical question is: "How is one to get direction?" This question has been asked often in the course of

our discussion; and many bits of helpful advice have been scattered through the communications. The subject is too vast for complete development here. At best we can give only an outline, trying to incorporate the suggestions in some ready and readable form. It may be well to note that the outline will concern only confessional direction. We begin with three preliminary negatives.

*Don't make "direction" the principal purpose of your confession.* It is often said—in fact, so often and by such reliable persons that there must be some truth in it—that many religious do not know how to make a fruitful confession. Confession is a Sacrament. It produces its sacramental graces in accordance with the disposition of the recipient. Essentially, this disposition is one of true contrition; and perhaps the clearest sign of this contrition is a sincere purpose of amendment. All people who confess frequently and have only small things to tell have practical difficulties on this score; there is always the danger that their confessions will be routine in the evil sense of this word: that is, they confess with a very vague and indefinite purpose of amendment, with the result that Penance plays a very slight part in the efficacious bettering of their lives. Yet this is the principal purpose of frequent confession and it can be accomplished, even though the confessor never gives advice.

We have said that this is the first purpose of confession and in itself independent of the "spiritual direction" aspect. We might add, however, that the two can be admirably combined. For instance, if the penitent were to tell the confessor: "Father, I want to make my confessions more fruitful, and I'd like your help in going about it," this might be the beginning of the simplest yet sanest program of spiritual direction possible for most religious.

A second "don't" concerns prejudices: *Don't be influ-*

*enced by a prejudice against any confessor.* These prejudices are manifold. For instance some religious think that the only one who can direct them is another religious; some think that all the good confessors belong to one religious order; some, on the contrary, believe that the most sympathetic and helpful confessors are diocesan priests. We have heard all opinions expressed, particularly those concerning confessors from religious orders. An honest judgment must label such opinions as prejudice. The actual facts are that good confessors can be found in fair proportions both among the religious and among the diocesan priests.

Other prejudices concern individuals and arise from hearsay. This has been mentioned so frequently in the communications that it must be somewhat common, particularly among Sisters. No confessor should be judged by gossip; and as for the gossip itself, we feel that we could recommend many more profitable subjects of conversation.

Even an unpleasant personal experience with a confessor should not be too readily interpreted in a derogatory fashion. One of the most difficult of all priestly works is the hearing of confessions. The technique of doing it—if we may use such an expression—admits of constant improvement. The confessor has to exercise exquisite judgment concerning such things as the precise question to ask, the tone of voice to use, the advice to give. He cannot see the penitent, he is often unable to judge from the voice whether the penitent is young or old; and at times he gets very little help from the penitent in the way of clear and unequivocal statement. When troubles concerning other persons are mentioned, he knows that there is another side to the question, and he must give an answer that is fair to both sides. In view of such difficulties, it should not be surprising that a confessor might occasionally make an unpleasant impression or even seem to misunderstand



one's case. He is the minister of God; he is not God.

A final negative preparation for obtaining direction is this: *Don't expect too much from a confessor.* In the communications sent to the REVIEW, many priests expressed their opinion that the confessor should take the initiative and this in a very active way, such as, for example, asking definite questions: "Is there anything you wish to ask me?" "Can I help you in any way?" and so forth. On the other hand, some priests have indicated that they do not approve of this method or at least they could not use it. We feel justified in concluding that religious would be unwise to *expect* such active initiative. Many may want it and feel that they could do better if the confessor would make some such advance; but if they *wait* for this they may never get spiritual direction. They have a right to expect the confessor to give help if they ask for it; also that the confessor will even give help spontaneously when something in the confession seems to call for it. These are the minimum essentials for all good confessors; but beyond these minimum essentials, there is a great diversity of practice.

On the positive side, the first requisite for obtaining direction is to *want it*. This implies a sincere desire of progress and a willingness to do the hard work necessary for progress. One reason why some confessors do not take the initiative in this matter is that they know that many penitents would resent direction especially if it concerned the correction of certain inordinate attachments or humiliating faults.

A second positive preparation for obtaining direction is to *know what you want*. In other words, one should try to know oneself—one's ideals, talents, temptations, faults, and so forth. Self-activity is necessary not merely for cooperation with direction but also as a preparation for it.

In making the immediate preparation for confession, it

helps much to say a prayer to the Holy Spirit, both for oneself and for the confessor. This is supernatural work or it is nothing. The whole purpose of it is to further the plans of God for individual souls; and, as we know, in God's ordinary providence, He wants us to pray even for the things He is delighted to give us.

The actual work of "breaking the ice," especially with a new confessor or with one from whom they have not previously received spiritual guidance, is a serious problem for many religious. It really need not be a dread formality. Many helpful suggestions have been made in our various communications. One suggested opening was: "Father, I should like to use my confessions as a means of making spiritual progress and of getting spiritual direction. Do you mind helping me?" Such an opening puts the priest "on the spot." If he doesn't wish to help, he must say so; and that means that he assumes the responsibility before God. He should not be hearing the confessions of religious. On the other hand, if he is willing to help, the initial difficulty of approach has been solved.

Other suggested approaches were: "Father, will you please help me with my spiritual life? I have such and such ups and downs."—"I have trouble in the line of . . ."—"I just feel the need of talking myself out."—"I know I need help, but I don't know where to begin."

The foregoing, or similar approaches, should be sufficient for any sympathetic priest. However, the mere fact that this initial contact has been made does not solve the entire problem. It may take some time for definite results to be produced, despite the willingness of both penitent and confessor. That is one reason why it is good, when possible, for the penitent to have some definite plan to submit to the confessor. This plan need not be very comprehensive. It might begin with the simple attempt to make confession

itself more fruitful; and from that it could grow out into the entire spiritual life. Once a beginning has been made, the method of carrying on the spiritual direction will have to be worked out by the confessor and penitent. In large communities the time element presents a real obstacle. However, it is not insuperable. Very few penitents need direction every week; a brief monthly consultation is generally sufficient. No one should resent it if the confessor were to suggest some method of spacing these monthly consultations so that they would not all fall on the same day. Also, if both penitent and confessor understand that there is to be no beating about the bush, and if neither is offended by a certain directness of speech, much time can be saved.

In his article on Cooperation with the Director, Father Coogan called attention to certain qualities that should characterize one who sincerely seeks direction. The first of these qualities is humble candor. It is vain to ask for direction if one does not wish to be honest, if one wishes the director to know only one side of one's life. Along the same line, many correspondents have suggested that in confessing it is a good thing, even in regard to small faults, to give the confessor a more accurate picture of what has happened by indicating the circumstances and by confessing motives. Evidently such practices are not necessary for the confession, but they are very helpful from the point of view of direction.

It seems that one obstacle to candor, particularly among Sisters, is an erroneous notion of charity and community loyalty. Many are under the impression that the manifestation of certain difficulties regarding charity and obedience would be an unjustifiable reflection on the members of the community. This would be true if such things were recounted uselessly or if there were danger that the confessor would violate his obligation of secrecy. The danger on the

part of the confessor is rarely present; hence, in ordinary circumstances, the penitent may manifest everything that pertains to his own trials and faults. ( Cf. Volume II, p. 141.)

Father Coogan also insisted strongly on docility. And rightly so; for it seems absurd to consult a spiritual director if one does not intend to follow his advice. However, this spirit of docility does not necessarily involve blind obedience, except in cases of severe trial, such as scruples, when one's own judgment is unbalanced. Normally, if one does not understand the meaning of the advice given, one should ask for further explanation rather than try to follow it irrationally. And if one has good reason to think that certain advice would prove harmful or would not produce the desired results, one should mention this to the confessor. Such reasonable cooperation with direction is in perfect accord with humble docility.

A very practical aspect of confessional direction is the follow-up. Usually it is better that the penitent take the initiative in this. The confessor may be hesitant about referring to the past, lest he be talking to the wrong person. Some confessors have no difficulty in this respect, but others find it quite perplexing, even after they have heard the penitent's confession a number of times. To avoid all risk, the penitent should have a definite understanding with the confessor. No one can give progressive direction without at least recognizing the case.

Does it make for better confessional direction if the confessor knows his penitents personally? Our communications indicate that religious are just like seculars in this matter; some prefer to be recognized, others wish to remain unknown. In practice, this rule should be observed: *any penitent who wishes the confessor to recognize him and to use his extra-confessional knowledge of him in giving direc-*

*tion should make this quite clear and explicit to the confessor.* Unless the penitent does this, the confessor is not likely to show any sign of recognition or take into account any of his personal extra-confessional knowledge of the penitent.

A final problem, especially practical among religious in our country, concerns the changing of confessors. It often happens that one is just getting a good start or is going along quite nicely with one confessor, when the religious himself is transferred or a new confessor is appointed. What is to be done? Two extremes are to be avoided. One extreme is to think it necessary to give each new confessor a complete account of one's whole life history. This is surely going too far. Only in rare cases are these lengthy manifestations really necessary for the confessor, and they are seldom helpful to the penitent.

On the other hand, it is not prudent to withhold all reference to the past from the confessor. This is the other extreme. The new confessor should be given a brief, but accurate, picture of the penitent's main tendencies, and should be acquainted with the way in which the former confessor was directing him. Without this minimum of information there is apt to be needless repetition and no real progress.

### *Concluding Remarks*

No doubt much remains to be said about spiritual direction; but we think it best to close our discussion, at least for the present. Some readers may be under the impression that it is just like many other discussions: much has been said, yet few definite conclusions have been drawn. Very likely such an impression is not without foundation. Nevertheless, certainly some definite good has been accomplished if interest has been stimulated and if some of the

causes of misunderstanding and prejudice have been removed.

Masters and mistresses of novices can help to make this discussion fruitful if they see to it that their novices know how to get and cooperate with direction. Some may find the plan suggested by the Brother master of novices (cf. I, p. 344) or some similar plan very useful. Superiors can help by seeing that the legitimate complaints of their subjects are lodged with the proper authorities and by making it possible for their subjects to use the special privileges approved by the Church when this is necessary.

Some correspondents have told us that no real good can come from this discussion unless we can get the message to priests. This is a real difficulty, as we do not have a large number of priest subscribers. However, we know that the priest subscribers we have are interested in this project and that many of them have excellent opportunities to influence their fellow priests and seminarians. We feel sure that they will help in preserving and propagating the useful points brought out in this discussion.

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### PRAYERS FOR TIME OF WAR

Father James Kleist, S.J., of St. Louis University, has composed a little booklet entitled *The Great Prayer Now—in time of War*. The booklet contains a translation of the Ordinary of the Mass, and translations of the proper parts of the Mass for the Twentieth Sunday after Pentecost, the Mass in Time of War, and the Mass for Peace. To these, Father Kleist has added some special Collects relating to Divine Providence, and some very appropriate comments and reflections. The translation of the Collects is that by Sister M. Gonzaga Haessly, O.S.U., in her *Rhetoric in the Sunday Collects of the Roman Missal* (Ursuline College, Cleveland, Ohio; 1938). All the translations in the booklet are very readable and seem to us to be especially meaningful.

The booklet is published by The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo. Price: ten cents a copy.

## *Decisions of the Holy See*

**April 9, 1943:** The Sacred Penitentiary issued a decree by which His Holiness, Pope Pius XII, grants a partial indulgence of 300 days, and a plenary indulgence to be gained once a month under the usual conditions, for the recitation of the following prayer:

"Most Holy Trinity we adore Thee and through Mary offer Thee our petition. Grant to all unity in the faith and courage to profess it unwaveringly."

**April 9, 1943:** The Sacred Congregation of Rites reintroduced the cause of canonization of Blessed Rose Philippine Duchesne, of the Society of the Sacred Heart, who was beatified in 1940. This means that new favors considered true miracles have been obtained through her intercession since her beatification, and have been submitted to the Sacred Congregation of Rites.

**March 29, 1943:** His Holiness, Pope Pius XII wrote a letter to the president of the Association of Italian Youth to mark the seventieth anniversary of this Association. In this letter His Holiness recommended reciprocal social concord between all members of the association "to whatever class or condition of life they may belong; whether they be manual laborers or in intellectual employment, whether they be of humble families or of illustrious families and wealthy, let them love one another with Christian love as brothers."

While recommending love of country, Pope Pius XII emphasized the duty of Christians "to embrace the universal human family in the divine love of Jesus Christ, whatever be their descent or race." "Actually," His Holiness stated, "love of fatherland does not exclude or nullify the fraternal community of all peoples, nor does the mutual bond between all men lessen the love due to one's native land."

**December 19, 1942:** The Sacred Penitentiary issued a decree in which it made known that His Holiness, Pope Pius XII, has granted a plenary indulgence to persons in any city or in any other place in time of air raids, who, being contrite of heart, make a true act of love of God, and, being sorry for their sins, recite in any language "*Jesu miserere mei*" ("Jesus, have mercy on me"). The ordinary condition of Confession and Communion is dispensed with; perfect contrition is necessary and sufficient. The indulgence may be gained only in time of an actual air raid.



## Book Reviews

**MORAL GUIDANCE.** By the Reverend Edwin F. Healy, S.J., S.T.D., Mag. Agg. Pp. xii + 351. (Teacher's Manual supplied.) Loyola University Press, Chicago, 1942. \$2.00.

Father Healy's book contains the essentials of what is ordinarily termed "the first section of Moral Theology." Two preliminary chapters explain the more important general principles of ethics and Christian morality. Subsequent chapters treat of each of The Ten Commandments; the Laws of Fast and Abstinence; Forbidden Books; the Duties of Judges, Lawyers, Doctors, Nurses, Businessmen, and Public Officers. Each chapter contains topics for discussion, practical cases to be solved, and a bibliography. The *Teacher's Manual* offers the teacher plenty of material for the discussions (which generally go beyond the text) and sound solutions to the cases. The experienced teacher could probably improve on the bibliography.

*Moral Guidance* is primarily a text for college students who have had general and special ethics. The author's purpose is to make the student more conscious of Christian standards of morality and to enable him to solve the practical moral problems of everyday life. In this reviewer's opinion, the book could be taught profitably even to those who have not had ethics. It would also make a good study club text. Finally, and most important in so far as our readers are concerned, it would be a real blessing if a course like this, supplemented by an explanation of the moral obligations pertaining to the Sacraments, were made a standard part of the training of all non-clerical religious, men and women. May God speed the day!—G. KELLY, S.J.

**THE PATH OF HUMILITY.** By the author of *Spiritual Progress*, etc. Pp. 292. The Newman Book Shop, Westminster, Md., 1942. \$2.00.

This is an anonymous reprint of a widely appreciated treatise on humility by the great French spiritual director, Canon Beaudenom, who died in 1916. Although the book takes the form of a series of meditations, grouped into five weeks, it lends itself, at least in parts, to straight spiritual reading, mainly on account of its crisp, lively style. However, allowances must be made for some Gallic exuberance, particularly in the prayers. The author presents a rather thorough treatment of the virtue of humility, from both the natural and

supernatural points of view. He expresses sound doctrine, displays a good deal of psychological insight, but could improve considerably in orderliness of presentation. He does not remain merely in the abstract, but shows how humility was practised by our Lord, His Blessed Mother, and the saints. He also tells in a practical way how to make humility the basis of one's spiritual life and how to focus the general and particular examens of conscience upon it. All in all, it is one of the best treatises on humility in English.

The Newman Book Shop is doing priests and religious a real service by reprinting this classic and others out of print for some time. To have reedited and modernized them would have been still more acceptable.—A. KLAAS, S.J.

**ST. CHARLES BORROMEIO.** By the Most Reverend Cesare Orsenigo. Translated by the Reverend Rudolph Kraus, Ph.D., S.T.D. Pp. 340. B. Herder Book Co., St. Louis, 1943. \$4.00.

The literature on St. Charles is extensive. The present work, however is not just "another biography." Seldom are a book's credentials of such worth. Though presented to English readers (the translation is excellent) in 1943 for the first time, it has been valued as a classic in European countries for many years. Father Agostino Gemelli, O.F.M., in the preface, tells us that "this biography . . . was first published between 1908 and 1910, appearing at regular times in a monthly review . . . Monsignor Achille Ratti was the director of this review for twenty-six months when he was Prefect of the Ambrosian Library. One of his chief collaborators in the monthly installments of this biography was Father Cesare Orsenigo, then engaged in the care of souls in one of the most distinguished city parishes. Monsignor Ratti became Pope Pius XI. Father Orsenigo became Apostolic Nuncio to Germany." That such collaboration on the part of Milanese ecclesiastics, scholars working just where Borromeoan documents abounded, and giving evidence in their subsequent lives of the profound manner in which they had been influenced and inspired by their familiarity with St. Charles—that such collaboration should result in a work of special value, we could confidently expect. That such has, in fact, been the result, the serious reader will admit.

The book does not make easy reading. The author has sacrificed whatever would serve only to capture the reader's attention: the "human interest" touches that season the usual popular biography

are not to Archbishop Orsenigo's taste unless they definitely have more than entertainment value. The life of the saint is presented, for the most part, not in chronological order of events, but as a regrouping of "the rich biographical material topically, into chapters that are distinct and complete pictures." Each chapter is a study rather than a narrative, and demands attentive reading. Of course, St. Charles led a highly dramatic life, especially from the time of his elevation to the position of Cardinal Secretary of State at the age of twenty-two until his death as the saintly Archbishop of Milan twenty-four years later. But Orsenigo's concern is chiefly with what that life meant for the Church and for the reformation of Christian life. The saint's example is set forth for all Christians, but especially for bishops and priests—and it is to this group of readers that the book is specially recommended. Religious will find it full of inspiration, and many chapters of particular interest to religious are admirably suited to community reading. A cover-to-cover reading of the book, however, is hardly advisable as a community project.—C. DEMUTH, S.J.

**THE KING'S ADVOCATE.** By Simone de Noaillet-Ponvert. Translated from the French by Mary Golden Donnelly. Pp. 260. The Bruce Publishing Company, Milwaukee, 1942. \$2.75.

The Feast of Christ the King takes on a new meaning when one reads the life story of the remarkable Martha de Noaillet, who, as Cardinal Laurenti writes, "worked more than all others" to make that feast a reality. Little was known outside France of her zealous, apostolic work until Simone de Noaillet, her sister-in-law, gave the world an intimate picture of this heroic and dauntless woman who overcame all obstacles to achieve her dream.

Possessed of keen intelligence, striking personality, and intense supernatural energy, Mme. de Noaillet early in life underwent a severe trial in her repeated failure to sustain her health in the religious life. When forced to return home, she found solace in a vigorous lay apostolate of charities, teaching, and lectures. During the persecution of the religious orders she assumed a leading role in a patriotic league of French women whose purpose was to arouse Catholics to defend their cause. But she discovered her true life work in the "Society of the Reign," which she made vibrate with life when she saw in it the possibility of promoting the establishment of a feast in honor of Christ the King. In company with her husband, George

## BOOK REVIEWS

de Noaillet, Martha pleaded with bishops, cardinals, and popes until she persuaded them of the urgency of the cause she was championing. Once success had crowned her work, her joy was complete. She did not long survive the first celebration of the Feast of Christ the King, which she attended in Rome.

The biographer has given many details of Martha's life that reveal her thoroughly human side as well as her spiritual stature: her family concerns, her travels, her notes, her work during the War. There is a little stiffness or formality in the account of Martha's life up to the time when her sister-in-law came to know her personally. Then, too, her sanctity is given such an "ivory tower" cast that one is scarcely prepared for her marriage when it comes. But once the biographer knows her as a member of her own family, the narrative is excellent. The translator succeeds rather well for the most part in turning the original French into smooth, natural English. This book should prove especially interesting as reading in the refectory.

—FRANKLIN MURRAY, S.J.

**JESUS AND I.** Revised Leaflet Edition. By the Reverend Aloysius J. Heeg, S.J. Pp. 216. The Queen's Work, St. Louis, 1942. 1 set—\$.50; 3—\$1.00; 25—\$7.50; 100—\$25.00; 1000—\$200.00.

The main feature of this new leaflet edition is the incorporation of the First Communion Catechism prepared from The Revised Edition of The Baltimore Catechism. The entire text of the latter is given and is used in conjunction with Father Heeg's text, with questions and games throughout.

Each lesson contains essential features of Father Heeg's well-recognized system: 1) an outline picture to be colored and which is used as a focal point for teaching a particular lesson: 2) the game of "What is left out?" consisting of the very psychological method of questioning called "fill ins"; and 3) a set of further questions which again review the child's knowledge of Father Heeg's text and the Revised Baltimore.

Use of this booklet has already given many teachers of children convincing evidence and confidence that the author is a master child-psychologist and a teacher of teachers.

The text may be used as a correspondence course (its original purpose), for homework, workbooks, tests, or as a guide to the proper method of teaching the essentials of the catechism, the meaning of the prayers and the life of Christ.—A. LEVET, S.J.

**THE LARKS OF UMBRIA.** By Albert Paul Schimberg. Pp. 237. The Bruce Publishing Company, Milwaukee, 1942. \$2.75.

With a storyteller's approach, the author sets forth a vivid narrative that is meant to catch the reader's attention by its freshness and dramatic effect. In this way, the tale of the little poor man is told again, and we see Francis of Assisi and his first companions brought to life as they live and preach the things of the Gospel, new and old. Like the larks of Umbria, Francis's much admired friends, the *minores* sing of God and God's creation, a spectacle to men and angels in their flight to God. Thus, unlike pedantic and laborious studies which have cast introspective gloom over the story of the early Franciscans, this book is an *ad hoc* attempt to interpret in the spirit of the *Fioretti*, the single-mindedness of a man who startled the contemporary world by the way he saw eye to eye with God.

Many of the old legends are repeated, but there is no mistaking them for historical fact, and the author is to be highly commended for his clever animation of the dead bones of history by the infusion of simple and lifelike tales that breathe the spirit of the Poverello. In keeping with an idyllic love story, the author has set himself to a much higher task than a repetition of well-known facts, and those who want to see the sunshine of God in their saints should find satisfaction in this artistic portrayal. Readers of this book will find the illustrations in a class of their own, and will be able to choose further reading on the subject from the appended English bibliography.

—F. J. MALECEK, S.J.

**THE BETTER LIFE. The True Meaning of Tertiariism.** By the Reverend Kilian J. Hennrich, O.F.M.Cap. Pp. x + 326. Joseph F. Wagner, Inc., New York, 1942. \$2.50.

The whole inner splendor, the excellence of Tertiariism must be derived from its purpose. All Third Orders Secular aim at one thing: to assist seculars, non-religious, in keeping inviolate their Baptismal promises. Tertiariism, therefore, appears as more excellent, as more appealing when seen, not in its historical or juridical aspects, but in its theology.

Since Tertiariism was devised to insure the fruitfulness of Baptism, it is intimately connected with all the means of grace. Its theology, then, must be enunciated in the function of the Sacraments.

Such, briefly, is the outlook taken by the author of *The Better Life*.

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His development takes the following form: a section of the book is devoted to the task of showing how the Tertiary Rule is related to each Sacrament. Baptism, for example, is compared to the Third Order ritual for investment. Baptism initiates a soul into the Church; investment introduces one into an Order of penance. Promises to love God and shun the works of Satan are exacted in both rituals. Pertinent quotations from the Tertiary Rule show how minute obligations assumed by Third Order members are really means of avoiding the effects of the capital sins. All the Sacraments are treated in this way.

In addition to these sections, which constitute the body of the book, there are two additional chapters and two appendices: "Making Tertiarism Known," "A Postscript to Religious," "Tertiarism in General," "Tertiarism and Catholic Action."

The book will appeal most to Tertiary directors and those already familiar with Third Order life. Too much previous knowledge of Tertiarism is presumed by the author to warrant the judgment that the general reader would find the book helpful.

—T. C. DONOHUE, S.J.

**FOR HEAVEN'S SAKE.** By the Reverend Gerald T. Brennan. Pp. 126. The Bruce Publishing Company, Milwaukee, 1942. \$1.75.

Children from six to sixty love a story. Story telling is admittedly the most ancient of arts and it was going on before the time of Homer. All great literature is but story telling. The Divine Teacher, Jesus Christ, in His infinite wisdom deemed it His most potent weapon in His teaching. His stories remain unsurpassed masterpieces.

In *For Heaven's Sake*, Father Brennan again wafts us to Angel City and spins tales of irresistible vividness and appeal; he tells true stories, outlandish stories, fairy stories, legendary stories, old stories, new stories and any other kind you can think of with an unerring instinct for the right details. He uses familiar names like Father Duffy, Knute Rockne, Aberdeen Angus, and unearths ear-catching ones, like Peewee the Frog, Smir the Devil, and White Cloud, which of themselves will enthrall the youngster.

But this book is more than stories. It contains 35 effective sermonettes, "Little Talks for Little Folks." Each story is a point of departure for Father Brennan's inimitable treatment of topics for modern children; he solves their problems, and indicates their duties by

making them see, hear, and feel the characters of his stories. He stresses the Heaven of *For Heaven's Sake*. A convenient index lists the wide range of topics. This little book will be found practical and delightful by priests, Sisters, parents, children and anybody.

—A. LEVET, S.J.

**WE WISH TO SEE JESUS.** By Paul L. Blakely, S.J. Pp. xi + 144. The America Press, New York, 1942. \$2.00.

"The hour will come when the last sands of our life are running out. Happy shall we be if we have spent those moments we call life with our eyes fixed . . . on God. In that hour we shall see Him."

Since concluding his reflections on the last Sunday after Pentecost with these words, Father Blakely's "wish to see Jesus" has been granted. He had predicted his death in the meditation for Quinquagesima Sunday: "For some of us the evening of life approaches, and only a few hours are left in which to work."

The book is a collection of two-page reflections on the Sunday and feast-day gospels, the third in a series compiled from Father Blakely's contributions to the weekly religious editorial in *America*.

The approach is simple and very practical. Father Blakely himself would probably have called it a group of "homely, humble, halting little meditations." Though it could be used for short spiritual readings, the collection, because of its practical, personal applications, is more suited to meditation purposes.—T. K. MCKENNEY, S.J.

**THE FOLLOWING OF CHRIST.** Translated by the Reverend Joseph Malaise, S.J. Pp. lxxv + 346. The America Press, New York. Purse Edition, New Printing, 1942. \$1.50.

This translation has been made from the original Netherlandish of Gerard Groote (1340-1384), Founder of the Brethren and Sisters of the Common Life. In a lengthy introduction, Father Malaise reviews the complicated question of the authorship of this spiritual classic, and avails himself of the latest research findings. He concludes that the name of Thomas à Kempis (c. 1380-1472) has, until recent times, been associated with it because he gave to the Christian world the first edition in the Latin language. Before Thomas' time, the spiritual diary of Groote had been circulated anonymously.

Father Malaise's translation has met with notable favor ever since it appeared in 1937. This purse edition is durably and attractively bound in Burgundy cloth.—C. REINERT, S.J.



#### BOOK REVIEWS

**HIS FATHER'S BUSINESS.** By the Reverend Robert F. Grewen, S.J.  
Pp. 100. The America Press, New York, 1942. \$1.50.

As a by-product deriving from his wide experience during the past three years in directing retreats for priests and seminarians, religious men and women, collegians and high-school students, Father Grewen offers this little book of fifty two-page spiritual essays. While based on the subjects treated in an eight-day retreat according to the Spiritual Exercises of St. Ignatius, these essays are not a presentation of those Exercises. Rather, they are carefully-worded, highly suggestive developments of the crucial truths therein contained.

Many who have made retreats have longed for some means to help them endure in the realization of the great realities. Others, with no opportunity to make a retreat, have sought to supply the lack through reading and mental prayer. For such individuals, this book will be very helpful. It will be welcome to all religious in that it provides stimulating meditation material and can be used profitably for short periods of spiritual reading.—C. DEMUTH, S.J.

**NATIONAL LITURGICAL WEEK, 1942.** Pp. 226. Benedictine Liturgical Conference, Ferdinand, Ind. Paper—\$1.50.

Unless we are in error, the United States was the only country able to hold a national liturgical week in 1942, and it is significant of the interest it held for religious that representatives of thirty-six organizations of men and forty of women were among the 1357 registered participants in the exercises held at St. Meinrad, Indiana, last October. The printed proceedings of the two preceding sessions were given warm acclaim throughout the world: the latest proceedings, published in style and format similar to the former ones, will surely be of no less permanent value. The theme of the latest Liturgical Week was the praise of God, and the homilies, papers, addresses, forum and symposium discussions of the Week add up to a pretty comprehensive survey of how God is glorified, and may be glorified still more, by the corporate worship of the Catholic Church of America today. The original value of these studies is here enhanced by a reasonably detailed index and cross references. Libraries of educational institutions, the reference-section of the community rooms of monasteries and convents, as well as the specialized collections of religion teachers will all be enriched by this latest contribution of the liturgical movement in this country.—GERALD ELLARD, S.J.

**SHINING IN DARKNESS.** By the Reverend F. X. Talbot, S.J. Pp. 153.  
The America Press, New York, 1943. \$2.00.

In medieval sequence patterns Father Talbot has captured the great moments of Christ's Nativity and Resurrection. Startling, brilliant flashes of insight sweep one breathlessly from the human occurrence to the divine significance of the moment. The words and events as narrated by the Evangelists have been expanded and interpreted vividly and humanly. These thirteen short dramas are the result of the author's meditation, and we can only be grateful to him for sharing his inspiration.

Although Mr. Lavery commends these sequences most highly in *Theatre for Tomorrow*, in the opinion of the reviewer they were never meant to be staged. Some of the episodes, however, might well be converted into impressive radio drama. In case you do not already possess this work, you will welcome *America's* reprint edition.

—J. J. WALSH, S.J.

## Books Received

(From February 20 to April 20, 1943)

THE NEWMAN BOOK SHOP, Westminster, Md.

*On the Priesthood.* By St. John Chrysostom. Translated by the Reverend Patrick Boyle, C.M. \$1.25. *Handbook of Medical Ethics.* By S. A. La Rochelle, O.M.I., and C. T. Fink, M.D., C.M. Translated from the Fourth French Edition by M. E. Poupore. \$1.75. *Prayer.* By the Reverend Thomas Verner Moore, O.S.B. \$1.75.

B. HERDER BOOK CO., St. Louis.

*St. Charles Borromeo.* By Most Reverend Cesare Orsenigo. Translated by the Reverend Rudolph Kraus, Ph.D., S.T.D. \$4.00. *The Hymns of the Dominican Missal and Breviary.* Edited with Introduction and Notes by the Reverend Aquinas Byrnes, O.P. \$4.75.

THE BRUCE PUBLISHING COMPANY, Milwaukee.

*The King's Advocate.* Translated from Simone de Noaillet-Ponvert's *Marthe de Noaillet, 1865-1926.* By Mary Golden Donnelly. \$2.75. *The Exemption of Religious in Church Law.* By the Reverend Joseph D. O'Brien, S.J., S.T.D., J.C.D. \$3.75.

THE QUEEN'S WORK, St. Louis.

*Jesus and I.* By the Reverend Aloysius J. Heeg, S.J. New Leaflet Edition with Directions, Text, Pictures, Games, Exercises and Questions. 1 set—\$5.00; 3—\$1.00; 25—\$7.50; 100—\$25.00. *The Great Prayer Now in Time of War.* By the Reverend James A. Kleist, S.J., A.M., Ph.D. \$1.10.

BENEDICTINE LITURGICAL CONFERENCE, Ferdinand, Ind.

*National Liturgical Week, 1942.* \$1.50.

WALTER ROMIG & COMPANY, Detroit.

*The Book of Catholic Authors.* Second Series. Edited by Walter Romig. \$2.20.

## Questions and Answers

—17—

Canon 566 prescribes that novices be given an extraordinary confessor four times a year. When the retreat of the novices coincides with one of these four times, may the priest who is giving the retreat be considered as the extraordinary confessor for that time?

Though the canon supposes that the same priest will act as extraordinary confessor during his term of office, it does not seem to be against the spirit of the law to count the retreat master as the extraordinary confessor for that time. This is the opinion of good authors. Others, however, would not permit the retreat master to take the place of the extraordinary confessor. In practice, it will be best to obtain the permission of the Ordinary to allow the retreat master to replace the extraordinary confessor.

—18—

Would the removal from office of a local superior for the purpose of appointing her as mistress of novices be a "serious reason" as required by our constitutions?

While it is the mind of the Church that local superiors are not to be removed from office before their term of three years has expired, exceptions are allowed "for serious reasons," and usually the constitutions approved by the Holy See require the consent of the councillors of the major (higher) superior. In the case proposed the reason is certainly sufficiently serious, since there is question of the common good of the institute or province. The inconvenience which may come to the local community by the removal of the superior is amply compensated by the benefit derived by the entire institute from the appointment of a capable mistress of novices.

—19—

At present we have a postulant who is an M.D. Would it be a violation of canon 139 for her to prescribe for postulants and novices and professed religious here at the motherhouse ordinarily? In an emergency could her services be used for one of our girls in the boarding school attached to the motherhouse, if a doctor could not be reached?

Canon 139 forbids clerics and religious to *practise* medicine or

surgery. For a religious to prescribe remedies for the members of her community would not be construed as "practising" medicine. In case of an emergency, charity would demand that the religious doctor attend to one of the students when the regular physician cannot be reached. So much for the law of the Church. In practice it seems to be more advisable not to allow the postulant in question to prescribe for postulants, novices, and other religious until after she has made her first profession of vows. Such a practice may become a distraction, to say the least, and possibly a source of worry and anxiety to her during the novitiate, when she should be giving her entire time to her own spiritual formation. Again, some of the members of the community may feel embarrassed in having to make known their ailments to one of the community who is not yet professed.

—20—

Which litanies are approved for public use? Certain litanies and other prayers are sometimes marked: "for private use only." Does "private" in this context mean personal, or does it mean that these prayers may be said in common by a congregation of religious and children assembled in the convent chapel?

It is not permitted to use in churches or oratories prayers or forms of devotion which have not been approved and expressly authorized by a local Ordinary (canon 1259, § 1). All prayers to be said in common, therefore, must have an "imprimatur" or approval of a local Ordinary.

The rule for litanies is still stricter. Bishops have no authority to approve new litanies for public use (canon 1259, § 2), though they may approve them for private use.

Only those litanies which are contained in the Roman breviary, or in recent editions of the Roman ritual approved by the Holy See, may be recited publicly in churches and public oratories (S.R.C., decree 2820). There are five such litanies: 1. Litany of the Holy Name of Jesus; 2. of the Sacred Heart; 3. of the Blessed Virgin Mary, commonly called litany of Loretto; 4. of St. Joseph; 5. of All Saints.

*A litany is said to be recited publicly when a group of the faithful say it in common in a church or public oratory, even though there be no priest with them (S.R.C. decree 3916). Since this rule is stricter than the general regulation regarding the use of prayers in churches*

## QUESTIONS AND ANSWERS

and oratories, a number of authors hold that it is to be interpreted strictly, that is, confined to churches and public oratories. They hold, therefore, that this regulation does not apply to semi-public oratories, provided that the litany to be used has been approved by a local Ordinary for private use, and is recited outside of divine services, and without the assistance of a priest. Most convent chapels are semi-public, not public, oratories. Hence litanies approved for private use by a local Ordinary may be recited by the community and a group of children in a convent chapel. In case of doubt, the local Ordinary should be consulted.

### —21—

When a Sister who is of legal age leaves the community, should the dowry be returned to her personally, or to her parents who supplied it? When a Sister who has been received without dowry and who cannot provide for herself out of her own resources leaves the community, may she choose the place of destination to which she wishes to go? Or is it sufficient for the community to purchase her ticket or give her enough money to return to the home of her parents, with other funds that might be necessary for her livelihood?

The dowry should be returned to the Sister who leaves, not to her parents. This is the obvious meaning of canon 551, § 1. The Sister who leaves and receives the dowry will have the responsibility of deciding whether she is obliged to return the dowry to her parents.

Since canon 643, § 2 states explicitly that in the case of a Sister who has been received without dowry and who cannot provide for herself out of her own resources "the institute must in charity give her what is necessary for her to return safely and becomingly to *her home*," it would seem to be unreasonable for the departing Sister to request traveling expenses to some place which is much more distant than her home.

### —22—

Which is preferable: to require each house to send all its surplus money at the end of the year for the support of the motherhouse and novitiate and other general needs, or to leave a small portion at least in the house? Or is it better to tax each house according to the number of sisters, allowing the surplus to remain in the house?

Before the Code of Canon Law was promulgated in 1917, the *Normae*, or collection of laws governing religious congregations,

required that well-to-do houses must contribute one third of the net cash on hand at the end of the year, after all bills had been paid, to the motherhouse. The present practice of the S. Congregation of Religious allows the general chapter to decide what amount should be contributed annually to the motherhouse, for the support of the novices and for other needs of the institute. It will be well to keep in mind that canon 531 explicitly allows individual houses to possess temporal goods with fixed or founded revenues, unless the capacity to do so is excluded or restricted by its rules and constitutions. This supposes of course that the house is a duly established moral personality, such as a school or hospital owned by the institute. In the case of filial houses, which are directly dependent upon the motherhouse or some other central house, there is no independent financial status, and whatever is left over at the end of the year, after all bills have been paid, should be turned in to the house upon which the community depends. This will be the case with many parochial residences of Sisters which are owned by the parish, especially if the Sisters do not remain in their parochial convent during the summer months, but return to the house upon which they depend. But even in this case, a certain amount of money should be allowed such a community to begin the new year with, so that they shall not be in need until they receive the first payment of salary.

As to the best method of taxing independent houses, much will depend upon circumstances: the needs of the community, repairs to be made, new equipment to be installed in order to keep a school or hospital up to standard, as well as the needs of the motherhouse and novitiate. Whether a definite amount of the net cash surplus should be turned over to the motherhouse, or a definite tax be put upon the house in proportion to the number of subjects living in it, will be a matter for the general chapter to decide. In either case it is not advisable to take from the independent house all the cash surplus left over at the end of the year. To do so would be to discourage the normal efforts of the community to better itself financially so as to be able to carry on its spiritual work more effectively, and in some cases at least, it might become a source of temptation to spend money on superfluities during the year, since all that is left over at the end of the year must be turned in to the motherhouse. It seems preferable, therefore, to have the general chapter determine the percentage of the net cash on hand at the end of the year which must be contributed to the mother-

## QUESTIONS AND ANSWERS

house. In case of a special tax, required by some extraordinary circumstance, the system of taxing each house according to the number of members in the community might be followed, although even in this case due regard should be had for the difference between well-to-do houses and poorer houses. In all cases, the houses are free to give an alms to the motherhouse, over and above the amount required by the general chapter, if they wish to do so.

### —23—

A religious receives a pension for work performed before entering religion. Is this money to be treated as income from his patrimony, and therefore assignable as the religious wishes, or must it be considered as new property, and therefore be added to his capital or patrimony?

A pension received for work performed before entering religion belongs to the religious, and not to the community. It may be considered as income arising from past services. Hence it need not be added to the patrimony or capital of the religious, but may be given away just as any other income, in conformity with the prescriptions of canon 569: that is, the beneficiary must be determined once for all, and may not be changed without the permission of the superior general.

### —24—

May the Little Office of the Blessed Virgin be said in choir while the Blessed Sacrament is exposed for Forty Hours or for a day of recollection? Is it necessary to veil the Blessed Sacrament while the office is being chanted?

There is no law forbidding the recitation of the Little Office of the Blessed Virgin before the Blessed Sacrament exposed. Nor is there any law requiring that a veil be placed before the Blessed Sacrament during such a recitation.

### —25—

The novitiate forms part of the motherhouse. Should the mistress of novices and her assistant obtain permissions from the Mother General or from the local superior?

According to canon 561, § 1, the master (mistress) of novices is subject to the local superior regarding all matters pertaining to house discipline. Hence all ordinary permissions are to be obtained from the local superior, not from the superior general.



## Shall We Talk About Vocation?

The Editors

**O**UR recently concluded discussion of spiritual direction indicated that we can derive considerable profit from a mutual interchange of views. For this reason we should like to continue the *Communications* department in the REVIEW and we think it advisable to direct the communications toward some definitely useful subject. From a number of suggestions offered us, we have concluded that a highly profitable subject would be Vocation.

Certainly Vocation is an interesting subject to all of us, and at this time it is more practical than usual. For several years most religious institutes in this country, particularly those of women, have been acutely conscious of the need of more vocations. The war is increasing the problem. Anything we can do by way of mutual help in the present crisis will be a real contribution to the welfare of the Church.

It is one thing to select a topic for discussion; it is quite another to determine individual aspects of the topic that are worth discussing. In general it seems clear that our discussion should turn along lines that have special reference to priests and religious. The more specific determination of these lines will no doubt be brought out in the communications. In the subsequent paragraphs we are attempting to indicate a few questions that might be discussed more completely if the readers are so inclined.

There must be some among our readers whom God has blessed with more than ordinary success in the work of fostering vocations to the priesthood or the religious life. This is not a talent in which one should glory or about which one should brag; yet neither is it a talent to be hidden under a bushel. A person thus blessed could probably make many

helpful suggestions that other priests and religious could use. To publish such suggestions anonymously in a review for the exclusive use of priests and religious is surely within the most rigid requirements of humility.

Attitudes of religious sometimes have great influence for good or bad in the development of religious vocations. At various times we have heard rather severe criticisms of three such attitudes that are said to impede the wholesome growth of vocations. Perhaps these criticisms are too severe or even unjust; but references to them may offer food for thought and discussion.

The first harmful attitude is an erroneous estimation of the priesthood and the religious life with respect to other Christian states of life. For instance, some religious are said to be entirely unaware of the fact that there is such a thing as virginity in the world. They do not realize the excellence of virginity in itself, independently of religious vows and priestly consecration. Also, some religious are said to give the impression that they do not properly understand the dignity and sanctity of marriage; they seem to think that all good young people should be priests or enter religion.

A second harmful attitude is the false estimation of one's own institute with reference to other religious institutes; in a word, an inordinate devotion to one's own. A religious with this attitude is apt to disparage other orders and congregations, if not explicitly, at least by implication. He may even try to hinder the freedom of the individual aspirant to choose the institute for which he seems to be best fitted; and in doing this he may even spoil a promising vocation.

The third harmful attitude may be described in the following words written to a priest by a teaching Brother:

"From experience I have gathered that the great

majority of our priests do not realize that a vocation to the Brotherhood is a *special* vocation, not just something one takes as a last resort. It is a vocation which requires constant self-effacement, self-denial, and an almost heroic spirit of Faith. Yet to a large number of priests and to many others it is a vocation that has no meaning."

Enough for the criticisms. Another topic of interest is that of the loss of vocation. Is this problem more acute today than it used to be? Are there certain fundamental explanations of our losses? Are there remedies that can be applied more effectively than they have been applied in the past?

The foregoing suggestions were selected at random, merely for the purpose of stimulating discussion. We hope our readers will think of other topics, as well as expand on these. The one thing that remains is to begin the discussion. If letters are sent we will print them. If the letters are too long, we may have to edit them; if they are too numerous, we may have to summarize them.

We ask those who send communications to observe the following points:

- 1) As in the discussion on spiritual direction, our present purpose is *positive*. The aim is mutual help in a great apostolic work. Criticism of certain policies or attitudes may at times be necessary, but it should be offered in a spirit of kindness and with a view to mutual improvement.

- 2) Communications will be printed without names and without references to places, unless the senders explicitly request that their names and addresses be printed.

- 3) The communications should be addressed directly to: The Editors of REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas.

## The Spiritual Message of Ignatius of Antioch

Augustine Klaas, S.J.

**P**OPE PIUS XII, in a stirring radio broadcast on Ascension Eve 1942, bade us turn to the heroes of the primitive Church in order to "clear all mists from our minds" and to "put new life into our hearts" in the dark, threatening days through which we are passing. Most eloquently he described these brave Christians of the first three centuries as "moral giants" and "athletes" of Christ, vigorous in both thought and action.

Such a moral giant and athlete of Christ was Ignatius, Bishop of Antioch in Syria, whose message comes to us clear and vibrant across nineteen centuries. It is something unique in Christian literature; it is the impassioned, spiritual message of a prisoner in chains impatiently hurrying to a martyr's death.

### *Life and Letters*

The historical facts of the life of Ignatius are very meager. He was probably a Syrian, born at Antioch. Neither the date of his birth nor the events of his early years are known with certainty. Legend has it that he was the little child whom Jesus singled out as an example of humility to the Apostles and then took into His arms (Mark 9:35). Most likely, as Saint John Chrysostom asserts, he had seen the Apostles Peter and Paul, both of whom had dwelt for some time at Antioch, and had even been their disciple, since in the first century bishops were usually chosen from among the immediate disciples of the Apostles. Some think he was also a disciple of Saint John the Evangelist. At all events, what is known for certain is that Ignatius was the third

bishop of Antioch, succeeding Evodius, who had been appointed by the first bishop of that city, the Apostle Saint Peter himself.

During the reign of the Roman Emperor Trajan (98-117 A. D.), a short but violent persecution of the Christians broke out for some unknown reason, claiming Pope Saint Clement at Rome and the aged Saint Simeon, Bishop of Jerusalem, as illustrious victims. Perhaps the most distinguished martyr of this persecution, however, was Ignatius. He was arrested, tried, and condemned to death at Antioch in the early months of 107 A. D. (according to the historian Eusebius), and was sent off to Rome to be executed.

The slow, wearisome journey through Asia Minor to Rome Ignatius made with other condemned Christians, among whom, it seems, were Rufus and Zosimus. They were guarded by an escort of soldiers who were by no means pleasant travelling companions. Ignatius writes of them: "From Syria to Rome I combat wild beasts, on land and sea, by night and day, chained to ten leopards—a company of soldiers, who in return for gifts only get worse" (Romans V, 1)<sup>1</sup>. In spite of this brutal treatment, their journey was like a triumphal march, greeted as they were on all sides by the faithful of the places through which they passed. They made a halt at Philadelphia, another at Smyrna, where Ignatius was received by the bishop of that church, Saint Polycarp, the future martyr, then a young man. Hither also came delegations of Christians from various churches in Asia Minor to salute Ignatius and to encourage him to persevere. The final stop was made at Troas, whence probably by way of Philippi and Dyrrachium they proceeded to Rome.

<sup>1</sup>The quotations in this article are translated from the Greek text of Ignatius' Letters, critically edited by Father Francis Xavier Funk in his *Patres Apostolici*, second edition, Tübingen, 1901.

During this protracted *via crucis* Ignatius wrote seven letters of varying length: four from Smyrna, to the churches of Ephesus, Magnesia, Tralles, and Rome; three from Troas, to the churches of Philadelphia and Smyrna, and to Bishop Polycarp himself. These seven magnificent epistles, of undoubted authenticity, are "justly regarded as the most precious heirloom of Christian antiquity."<sup>2</sup>

Written in a vigorous Pauline style, the letters of Ignatius are filled with warm, sincere, earnest exhortation, and packed with theological doctrine on the Trinity, the Incarnation and Redemption, the Eucharist, the Christian virtues, and the hierarchical nature of the Church. Indeed, chiefly on account of their unmistakable doctrine regarding the one, holy, apostolic, hierarchical Church, these letters have been bitterly, but vainly attacked by Protestants for over two hundred years. The following is a typical Christological passage: "There is one Physician, both corporeal and spiritual, born and unborn, God dwelling in flesh, true life in death, both of Mary and of God, first passible and then impassible, Jesus Christ our Lord" (Ephesians VII, 2). In these letters the word "Eucharist," meaning the Blessed Sacrament, appears for the first time in Christian literature (Smyrnaeans VII, 1; VIII, 1), as also the word "Catholic" applied to the Church of Christ (Smyrnaeans VIII, 2). Cardinal Newman, a profound student of patristic lore, does not exaggerate when he declares that "almost the whole system of Catholic doctrine may be discovered at least in outline, not to say in parts filled up, in the course of them."<sup>3</sup> They give Ignatius a just claim to the title of the greatest of the Apostolic Fathers.

<sup>2</sup>Bernard Otten, S.J., *A Manual of the History of Dogmas*, Vol. I, Herder, 1917, p. 65.

<sup>3</sup>John Henry Newman, *Essays Critical and Historical*, Vol. I, Longmans, 1901, p. 255.

*Spiritual Message*

What is Ignatius' spiritual message to us in these stormy times, so much like his own? What is that vital message of the early Church of the martyrs to which Pius XII so movingly calls our attention in his broadcast?

The spiritual message of Ignatius of Antioch can be summed up very simply: it is Jesus Christ. For this courageous bishop Jesus Christ is all in all. Saint Paul preached closest union with Christ and Saint John taught us life in Christ. Ignatius marvellously blends both these doctrines and inculcates them with extraordinary vigor. Christ is the ambient atmosphere in which Ignatius lives and moves; Christ is his interior obsession; Christ appears on every page, almost every line of his letters. I shall let Ignatius give us his message in his own words, as much as possible. It is true that he addressed it long ago to the clergy and faithful of the churches of Asia Minor, but Pius XII says that he and his noble fellow-Christians are speaking to us today.

"Abundant greeting in Jesus Christ"—this is his usual salutation to the churches, expressed in various ways, sometimes twice and thrice over in the same letter. Jesus Christ is "our true life," "our inseparable life," "our unity of spirit," "our only Master," "our common hope." "For let us either fear the wrath to come or let us love the grace which is at hand, one of the two—provided only we be found in Christ Jesus unto true life. Let nothing be worthy of you apart from Him, in whom I carry about my chains, those spiritual pearls in which may it be given me to rise again through your prayers, which I beg I may always share . . ." (Ephesians XI, 1, 2). And again, it is Jesus Christ "who also was really raised from the dead, His Father having raised Him up, as in like manner His Father shall raise up in Christ Jesus us who believe in Him, without whom we have no true life" (Trallians IX, 2). In



every letter Ignatius gives himself a second name. It is always the same—Theophorus, "God-bearer"; and well might he have answered as the legendary third century Acts of Ignatius say he did when questioned about this name. "And who is Theophorus?" the Emperor asked, and Ignatius replied, "He who has Christ in his heart."

According to Ignatius, there are only two classes of persons on this earth: those who live in and for Christ, and those who reject and deny Him. To the first class, comprising the faithful, he says: "You do all things in Jesus Christ" (Ephesians VIII, 2). "You are therefore all fellow-travelers along the way, God-bearers, temple-bearers, Christ-bearers, bearers of holy things, arrayed from head to foot in the commandments of Jesus Christ . . . . And I am permitted to share your joy . . . . because, on account of another life, you love nothing but God alone" (Ephesians IX, 2). "I know that you are not puffed up, for you have Jesus Christ in you" (Magnesians XII, 1).

On the other hand, those who reject Christ are living corpses. "Of what benefit is any one to me, if he praise me, but blaspheme my Lord and do not admit that He was clothed in flesh? He who does not profess this has denied Him absolutely and is himself clothed with a corpse" (Smyrnaeans V, 2). But that is not all. "As for me, unless they speak of Jesus Christ, I hold them to be tombstones and sepulchres of the dead, whereon are inscribed only the names of men" (Philadelphians VI, 1).

Avoid, therefore, those who are not Christ's. "Flee from those evil offshoots bearing deadly fruit, which if a man eat he presently dies. For these are not the planting of the Father: for if they were, they would appear as branches of the Cross and their fruit would be incorruptible" (Tralians XI, 1, 2). "Abstain from noxious herbs, which Jesus Christ does not cultivate because they are not the Father's

planting . . . If any man walk in strange doctrine, he has no part in the Passion" (Philadelphians III, 1, 3).

And be yourselves genuine Christians, stamped with the image of God. "It behooves us not only to be called Christians, but also to be Christians" (Magnesians IV, 1). "For just as there are two coinages, the one of God, the other of the world, and each has its own stamp impressed upon it, so unbelievers bear the stamp of this world, and believers the stamp of God the Father in love through Jesus Christ; and unless we willingly choose to die through Him in His Passion, his life is not in us" (Magnesians V, 2). "Wherefore, let us become His disciples, and let us learn to live like Christians. For whosoever is called by any name other than this is not of God. Get rid of the evil leaven which has become stale and sour, and be transformed into a new leaven, Jesus Christ. Be salted in Him, that none among you may be spoiled, since by your savor you shall be tested" (Magnesians X, 1, 2).

Genuine Christians have faith and love, and these lead to deeds. "None of these things is unknown to you, if you have toward Jesus Christ perfect faith and love, which are the beginning and the end of life: the beginning, faith, and the end, love. And when the two coalesce in unity it is God, and all other noble things follow. No man professing faith, sins; nor does he who has love, hate. 'The tree is known by its fruit': likewise they who profess to be Christ's shall be recognized by their deeds" (Ephesians XIV, 1, 2).

And what are these deeds? "'Pray without ceasing' for other men also, that they may find God, for there is in them a hope of repentance. Accordingly, let them learn from you, at least through your deeds. Be meek when they are angry; be humble-minded when they speak proudly; oppose your prayers to their blasphemies; in the face of

their errors remain firm in the faith; be gentle when they are cruel, and do not seek to retaliate. Let us be proved their brothers by our forbearance, and let us try to imitate the Lord—who was ever more wronged, more despoiled, more despised than He?—that no growth of the devil be found in you, but that you may abide in all purity and sobriety in Jesus Christ, both in the flesh and in the spirit" (Ephesians X, 1-3). "Let us therefore do all things as though He were dwelling in us, that we may be His temples, and that He may be our God in us" (Ephesians XV, 3).

Hence, according to Ignatius, to be closely united to Christ, to live one's life in Christ, to be a *bona fide* Christian, means sinlessness, steadfast faith, strong love and Christ-like deeds. All this is fundamental. It is thus that one begins to be a "Christ-bearer." But Ignatius goes much further. He selects and emphasizes three particular means which will help greatly to "put on Christ" ever more and more. It is these three means that make Ignatius eminently a guide for us today.

### *Unity in Christ*

The first important means stressed by Ignatius is unity in Christ, that is, union with the bishop and other ecclesiastical authorities, and also union with one another. We are one or we are nothing: on no other point is Ignatius more repetitiously insistent.

He counsels the Magnesians, who at the time had a young bishop: "It becomes you not to presume upon the youth of your bishop, but, out of consideration of the power of God the Father, to give him all respect, as I have learned that even the holy priests do not take advantage of his outwardly youthful appearance, but as men prudent in God they yield to him, yet not to him, but to the Father of Jesus Christ, to the bishop of all" (Magnesians III, 1). And to the Ephesians he says that "it is clear that we must

look upon the bishop as the Lord Himself" (Ephesians VI, 1).

The will of God, the will of Christ, and the will of the bishop are one and the same thing. "For this reason I took upon myself to counsel you to live according to the will of God. For Jesus Christ, our inseparable life, is the will of the Father, even as the bishops, appointed throughout the world, are in accord with the will of Christ" (Ephesians III, 2). "Therefore it is fitting that you should live in harmony with the will of the bishop, as indeed you do. For your estimable priests, worthy of God, are attuned to the bishop as the strings to a harp. Hence, by your concord and harmonious love Jesus Christ is being sung. Now join in this chorus, each of you, that being harmoniously in accord and receiving the key of God in unison, you may sing with one voice through Jesus Christ to the Father, that He may both hear you and recognize by your good deeds that you are members of His Son. It is then to your advantage to be in blameless unity, that you may have always a part in God" (Ephesians IV, 1, 2). "For as many as belong to God and Jesus Christ . . . these are with the bishop" (Philadelphians III, 2).

Not only must there be union with the bishop but also with the priests and deacons. "Let all men likewise respect the deacons as Jesus Christ, even as they should respect the bishop as a type of the Father, and the priests as the council of God and the college of the Apostles. Without these, there is no Church" (Trallians III, 1).

And the faithful must be united to each other. "Work together, struggle together, run together, suffer together, rest together, rise up together as God's stewards, assistants and servants. Please Him for whom you fight, from whom you receive your pay; let none of you be found a deserter. Let your baptism remain as your weapons, your faith as a

helmet, your love as a spear, your patience as your panoply . . . . Be therefore long-suffering with one another in gentleness, as God is with you" (Polycarp VI, 1, 2). "Be then all in conformity with God and respect one another and let no man regard his neighbor according to the flesh, but love one another in Jesus Christ always. Let there be nothing in you which can divide you . . ." (Magnesians VI, 2). "In your common assemblies let there be one prayer, one supplication, one mind, one hope in love, in blameless joy, which is Jesus Christ, than whom there is nothing better" (Magnesians VII, 1).

If, living harmoniously with each other, we must be closely united to the bishop, the bishop on his part must be united also to us, his flock, so that there may be perfect unity in Christ's mystical body. Ignatius gives excellent advice to the bishop in a letter to his good young friend Polycarp, Bishop of Smyrna. "I exhort you in the grace with which you are clothed to press forward in your course and to exhort all men that they may be saved. Defend your office in all diligence of flesh and of spirit. Watch over unity, than which there is nothing better. Bear with all men, as the Lord also bears with you; suffer all men in love, as you indeed do. Be diligent in unremitting prayer; ask for wisdom greater than you have; stand guard, having a sleepless spirit. Speak to each according to the manner of God; bear the ills of all as a perfect athlete. Where there is more toil there is also much gain" (Polycarp I, 2, 3). "If you love good disciples, it is no credit to you; bring rather the more troublesome to subjection by your gentleness. Not all wounds are healed by the same plaster . . . 'Be prudent as the serpent' in all things and always 'simple as the dove' . . . . Be sober as God's athlete. The prize is immortality and eternal life" (Polycarp II, 1-3).

"Let not those who seem to be trustworthy, but teach

strange doctrine, dismay you. Stand firm as an anvil which is smitten. It is a quality of great athletes to take punishment and to win. Especially must we endure all things for God, that He may also endure us. Be more zealous than you are. Learn the opportune times for action. Await Him who is above time, eternal, invisible, who for our sakes became visible, who is intangible, impassible, who suffered for us and in every way endured for us" (Polycarp III, 1, 2). "Let nothing be done without your consent and do nothing without God . . ." (Polycarp IV, 1).

### *The Eucharist and Unity*

The unity in Christ so emphatically stressed by Ignatius is fostered greatly by participation in the Holy Sacrifice of the Mass and by partaking of the Eucharist, "a pledge of everlasting life in Jesus Christ." "Obey the bishop as Jesus Christ obeys His Father, and obey the priests as if they were the Apostles; respect the deacons as you do God's command. Without the bishop let no one do anything which concerns the Church. Let that be considered a lawful Eucharist which is celebrated by the bishop, or by one whom he appoints. Wherever the bishop appears, there let the people be, just as wherever Jesus Christ is, there is the catholic Church. Without the bishop it is not lawful either to baptize or to hold an agape [a Eucharistic love-feast]; but whatever he approves that is also pleasing to God . . ." (Smyrnaeans VIII, 1, 2).

Heretics, by disbelief in the Eucharist, disrupt unity. "They abstain from the Eucharist and from prayer because they do not acknowledge that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins, the flesh which the Father in His goodness raised up again. Therefore those who gainsay the gift of God are perishing even as they wrangle; it were better for them to

partake of the Eucharist, that they too might rise again" (Smyrnaeans VII, 1). "Endeavor then to celebrate one Eucharist, for there is one flesh of our Lord Jesus Christ and one chalice for union with His blood, one altar, just as there is one bishop with his priests and deacons, my fellow-servants . . ." (Philadelphians IV, 1). Ignatius speaks of the Ephesians as "breaking one bread, which is the medicine of immortality, the antidote against death, a pledge of everlasting life in Jesus Christ" (Ephesians XX, 2). He himself longs for union with his Eucharistic Lord. "I take no pleasure in the corruptible food or the delights of this life. I desire the 'bread of God,' which is the flesh of Jesus Christ, 'who was of the seed of David,' and for drink I desire His blood, which is incorruptible love" (Romans VII, 3).

### *Imitation of the Suffering Christ*

Union with Christ and life in Christ are achieved also by a third means, by imitating Him and modelling one's life on His. Since Ignatius' thoughts constantly revert to the painful death which is waiting for him at the end of his present journey, he is preoccupied with imitating the sufferings and death of Christ. To shed one's blood in martyrdom he considers the closest imitation of Christ; it is perfection itself. The only true disciple of Christ is he who gives his life for Him. Ignatius, shackled and condemned to death, now only begins to be a real disciple of his suffering Master and he will be a perfect disciple only through a bloody martyrdom. Let no one interfere to rob him of this prize, for whoever shares in Christ's sufferings and death will also participate in His glory.

"Honored with a name most pleasing to God, I laud the Churches in the chains which I bear, and I pray that in them there may be a union with the flesh and blood of Jesus



Christ, who is our everlasting life, a union in faith and love, to which nothing is preferable, and above all a union with Jesus and the Father, in whom, if we endure the full onslaught of the prince of this world and go unscathed, we shall attain unto God" (Magnesians I, 2). "But if, as certain godless persons, that is, unbelievers, affirm. His suffering was only a semblance . . . , why am I a prisoner, and why do I even long to fight with the beasts? In that case, I die in vain; then indeed do I lie concerning the Lord" (Trallians X, 1). "If these things were done by our Lord only in semblance, then I too am chained only in semblance. Why have I given myself up to death, to fire, to the sword, to wild beasts? Because to be near to the sword is to be near to God, and to be with wild beasts is to be with God, provided it be in the name of Jesus Christ. That I may suffer along with Him, I endure all things, and He strengthens me who is the perfect Man" (Smyrnaeans IV, 2).

In the letter to the Romans we find passages on martyrdom which are sublime and immortal. Only a few can be cited here. Ignatius feared the Roman Christians would intercede for him with the government and thus deprive him of his martyr's crown. So he begged them to "grant me nothing more than that I may be immolated to God, while an altar is still ready; in order that forming a choir in charity you may sing to the Father in Christ Jesus, because God deigned to grant that the bishop of Syria be found at the setting of the sun, having summoned him from its rising. It is good to set from the world unto God, that I may rise unto Him (Romans II, 2).

"I am writing to all the Churches and bid all men know that I die willingly for God, unless you should hinder me. I beseech you not to show me an unseasonable kindness. Let me be the food of wild beasts, through whom I can attain to God. I am God's wheat, and I am being ground

by the teeth of wild beasts that I may be found Christ's pure bread. Rather entice the beasts that they may become my tomb and leave no trace of my body, so that when I have fallen asleep in death, I shall not be burdensome to anyone. Then shall I be truly a disciple of Christ when the world shall not even see my body. Beseech Christ for me that through these instruments I may become a holocaust to God. I do not command you as did Peter and Paul. They were Apostles, I am a convict; they were free, I am to this very moment a slave. But if I suffer, then shall I be a freedman of Jesus Christ and in Him I shall rise free. I am learning now in my chains to extinguish every human desire" (Romans IV, 1-3).

"O that I may have joy in the beasts prepared for me, and I pray that they too may be found prompt for me; I will even entice them to devour me quickly, so as not to be like those whom they did not touch through fear. Even if they themselves be unwilling, I will force them to it. Grant me this favor; I know what is expedient for me. Now do I begin to be a disciple. May naught visible or invisible envy me my attaining to Jesus Christ. Fire, the cross, combats with wild beasts, cuttings, manglings, wrenchings of bones, hacking of limbs, crushing of my whole body, cruel tortures of the devil, let them all come upon me, provided only I attain to Jesus Christ" (Romans V, 2, 3).

"The confines of the earth and the kingdoms of this world shall profit me nothing. It is better for me to die in Christ Jesus than to reign over the ends of the earth. I seek Him who died for us; I desire Him who for our sakes rose again from the dead. The pains of birth are upon me. Bear with me, brethren! Hinder me not from living, do not wish my death. Do not give to the world one who desires to be God's, nor seduce him with material things. Allow me to receive the pure light; when I have arrived thither,

then shall I be a man. Let me imitate the Passion of my God" (Romans VI, 1-3).

"The prince of this world wishes to tear me to pieces and to corrupt my mind towards God. Let none of you present help him; be rather on my side, that is, on God's. Do not speak of Jesus Christ and yet desire the world. Let no envy dwell among you. Even if I myself, when present, shall beseech you, do not obey me; rather follow this which I write to you. For I write to you in the midst of life, yet as one yearning for death. My human love is crucified and there is in me no fire of love for material things, but only 'living water' speaking and saying within me 'Come to the Father' " (Romans VII, 1, 2).

### *Death of Ignatius*

This urgent summons to the Father was soon to be realized. Arriving in Rome in the latter part of the same year 107, Ignatius heroically met the death he so ardently longed for, probably in the Coliseum. There are extant no authentic details of his final combat with the beasts, nor can the date of his death be determined with accuracy. Shortly after, his relics were taken back to Antioch and there they remained until 637 when they were removed to the church of Saint Clement in Rome where they still rest. The universal Church celebrates his feast on February 1st.

Ignatius was every inch a bishop of the Holy Roman Catholic Church. Self-sacrificing in his devotion to duty, fearless in defending the faith, untiringly solicitous for unity, ever an inspiring apostle by his personal holiness as well as by his words, he was one of the most profoundly Christian heroes of all times. As a true shepherd, he laid down his life for his flock. He carried out fully what he himself once wrote: "Teaching is good, if the teacher does what he says" (Ephesians XV, 1). He went even further,

he sealed his message with his blood. Hence we accept that message, for it rings true. It teaches us union with Christ and life in Christ by means of deep faith and an active love that overflows in good works, by close harmony with God's representatives in His Church and with our fellowmen, by participation in the Holy Sacrifice of the Mass and in the Eucharist, by the close imitation of Jesus Christ, especially in His Passion and Death.

The spirited message of Ignatius was often read at the gatherings of the faithful of the primitive Church; it gave comfort and inspiration to brave hearts in many a dark hour. It has not lost its appeal and significance today, for the message is Jesus Christ, who St. Paul says is "the same, yesterday and today, yes, and forever" (Hebrews 13:8).

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### HOLY CHILDHOOD CENTENNIAL

The Pontifical Association of the Holy Childhood is celebrating its hundredth anniversary this year. The Association was founded by Bishop Charles de Forbin-Janson, who was born in Paris in 1785. With the help of Pauline Jaricot, founder of the Propagation of the Faith Society, he made plans for the establishment of the Association of the Holy Childhood. In 1843 the first council of the Association was appointed.

The membership was to be made up of children throughout the world and each child, besides praying for the missions, was to give a penny a month. While the baptism of dying pagan children was to be the chief aim of the Association, it was determined that the society would also undertake the erection of orphanages, workshops, and other institutes for children.

The first returns of the Holy Childhood Association were only \$25,000; in 1940, they had grown to \$2,000,000. This money has been spread into some six hundred mission centers of the Catholic world. Pope Pius XI raised the Association to pontifical rank in 1926. Our Present Pontiff, Pius XII, as Cardinal Pacelli, was the Holy Childhood Association's Cardinal Protector.

## Christ in the Refectory

William J. Moore, S.J.

**R**ELIGIOUS are used to hearing the words of our Lord read to them during meals in the community refectory. There is a special appropriateness in this practice arising from the fact that a surprising number of these words were spoken by our Lord while actually in a refectory, or at least at times when His hearers were concerned about food and drink. Man's necessary concern about bodily food supplied occasions for miracles and discourses on the spiritual food of the soul. Page after page of the Gospels deals with Christ's mealtime instructions.

At the marriage feast of Cana our Lord changed water into wine and first manifested His glory. His disciples, too, were at the wedding celebration, and their belief in Christ was confirmed by the miracle. Such marriage feasts as this lasted seven days, and a great quantity of wine was needed for the large number of guests who might drop in at any time. Sympathetically our Lord relieved the distress of the young couple when their supply failed. (John 2.)

Wearied after a long tramp over the hill roads, Jesus stopped at the well of Jacob. His disciples went ahead to buy food in the village close by. Christ was thirsty and asked the Samaritan woman for a drink. Then He took occasion to teach this poor sinful woman of her need of the living water of divine grace. She could offer Him cool water from the well, but He offered to her refreshing draughts of grace for her arid soul. (John 4.)

Levi, the publican, was sitting at the tax-collector's booth one day. "Follow me," said Christ. Leaving all things, Levi followed Christ. To commemorate his call to the apostolate, Levi (or Matthew, as he is better known)

gave a great feast for Christ. A large gathering of publicans was at table with the Savior and Levi.

"Why do you eat and drink with publicans and sinners?" the grumbling Pharisees and scribes asked the disciples. Christ answered the question Himself. "It is not the healthy who need a physician, but they who are sick. I have not come to call the just, but sinners to repentance." As a physician Christ had to deal with and gain the confidence of His patients. Then He explained why His disciples did not fast like those of John, and spoke a parable about the difference between the old order and the new.

One Sabbath day Christ and His disciples were walking through a field of standing grain. The disciples were hungry and plucked some of the grain and ground it in their hands. The Pharisees objected that this little operation of milling grain by hand was a violation of the Sabbath. Christ replied that He was Lord of the Sabbath. The delighted disciples, thus justified, continued joyfully to munch their pitiful little meal of dry grain before the angry eyes of the discomfited Pharisees. (Luke 6.)

Luke tells of a dinner at the home of a Pharisee. Quite often Christ dined with Pharisees, just as he dined with publicans. On this occasion a woman in the town who was a sinner, upon learning that Christ was at table in the Pharisee's house, brought an alabaster jar of ointment; and standing behind Him at His feet, she began to bathe His feet with her tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with ointment. (Luke 7.)

To understand such an occurrence, we must remember that Jewish customs differed from ours today. Strangers were often permitted to look on at great feasts. The guests usually did not sit in chairs as we do, but reclined on couches, resting on the left elbow and eating with the right

hand. The couches were placed in the form of a horse-shoe, so that servants could easily get to the tables placed before the diners.

The Pharisee host was shocked. If Christ had divine knowledge, reasoned the Pharisee, He ought to know that the woman was a sinner, and should not let her touch Him. But Christ at the dinner table contrasted the host's coldness and neglect with the sorrowful love of the penitent, and gently told the woman, "Thy sins are forgiven . . . . Go in peace."

It was evening in the desert. Five thousand men, not counting women and children, were with Christ far from village food markets. Only five loaves and two fishes were to be had. The disciples urged the Master to dismiss the people at once, that they might get back to town as soon as possible. But Jesus said to the disciples, "They do not need to go away; you yourselves give them some food . . . . And looking up to heaven, [He] blessed and broke the loaves, and gave them to His disciples, and the disciples gave them to the crowds. And all ate and were satisfied." (Matthew 14.)

Four thousand men, apart from children and women, were with Christ on another occasion. The compassionate Savior said, "They have now been with Me three days, and have nothing to eat; and I am unwilling to send them away fasting, lest they faint on the way." Once more our Lord multiplied loaves and fishes in a wondrous miracle to foreshadow the magnificent spiritual feast of the Holy Eucharist. (Matthew 15.)

Mary was sitting at our Lord's feet while her sister Martha was busy straightening up the house and watching the fire where a tasty meal was simmering. Our Lord did not condemn Martha for her care about dusting and cooking. He did approve of Mary's action, and spoke



the classical text for proving the superiority of the contemplative life over the active life: "One thing is needful. Mary has chosen the best part." (Luke 10.)

A Pharisee asked Christ to dine with him. Christ accepted, went in to the supper room, and reclined at table. He had of set purpose omitted the ritualistic washings which the Pharisees had elevated in importance to laws of supreme moment. When the Pharisee host criticized Christ in his heart, the Master excoriated the hypocrites who were fanatical about washing their hands and cleansing pots and cups, but cared nothing about washing sin from their souls. Fearlessly He denounced the whole brood of Pharisees and scribes who boasted that they had paid tithes on everything they ate, even on the tiny little spice herbs such as mint. Christ was a guest Who never bowed to the pride or passion of His host. (Luke 11.)

We find Christ a guest again in the house of a ruler of the Pharisees. It was a Sabbath. A great quantity of food had been prepared ahead of time, lest there be any unnecessary work on that day. Of that the Pharisees were very scrupulous, but of mercy they cared not. In fact they sought to trap Christ in His mercy.

Before the entrance to the house a man ill with dropsy was stationed. Would Christ cure the man on the Sabbath? The Pharisees watched for a supposed violation of the Sabbath. Resolutely Christ cured the man and asked the hypocrites if they would not drag an ox or ass out of a pit into which it had fallen on the Sabbath. Of course they would do so. But if an animal could be cared for at the expense of some labor, why not a man? And the Pharisees "could give Him no answer to these things."

The Savior then went into the dining room with His host and the other guests. The Pharisees were jealously pushing forward to secure each one for himself a place of

honor. Christ spoke the parable of The Last Seat to rebuke their pride. Then He taught a lesson in charity. The rich Pharisees gloried in their great generosity in providing sumptuous dinners for many people. The guests, however, were usually well-to-do friends and relatives who could pay back in kind. In the parable on Poor Guests, Christ declared that true charity would consist in providing a feast for the poor who could never issue a return invitation. A reward for such charity would be reserved for the host in the kingdom of heaven.

At that, one of the guests exclaimed, "Blessed is he who shall feast in the kingdom of God." The speaker was a Pharisee who assumed as a matter of right that all Pharisees would have a place at the heavenly feast. Christ, in the parable of a Great Supper, told the Pharisee that God had indeed invited them to the heavenly banquet, but that they had contemptuously refused to come. The poor Jews and Gentiles would now take their places. (Luke 14.)

Zacheus, the publican of Jericho, was short of stature, but his hand was large to grasp exorbitant taxes for the Roman treasury and his own private purse. He knew that his deeds were evil, knew the hatred with which the Jews cursed him. He had heard, however, of one great Jewish teacher who was notorious for kindness to the publicans. Full of curiosity to see Jesus of Nazareth, Zacheus hurried from his office when Christ came to Jericho. Careless of his dignity, the short little man climbed a sycamore tree to see the friend of publicans and sinners. The unexpected happened. Christ stopped beneath the sycamore, looked up to where Zacheus was perched, and said: "Zacheus make haste and come down; for I must stay in thy house today."

In amazement and haste Zacheus jumped down and welcomed Christ joyfully. But the crowd murmured

saying, "He has gone to be the guest of a man who is a sinner." It was the old reproach, heard so frequently in the Gospel narrative. Christ was a friend of sinners. He ate at table with publicans and sinners. Over and over the same refrain of bitter complaint. But Christ went on converting sinners, saving what was lost. To the divine guest Zacheus said: "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." (Luke 19.)

It was at a supper in Bethany that the greed of Judas became apparent. Simon the Leper (now cured) was host; Lazarus, raised from the dead, was a guest near Jesus, and Martha was serving. When Mary anointed Christ's feet, the thievish treasurer complained that the valuable ointment should have been sold for 300 denarii (about \$51) and the proceeds given to the poor. Christ waved aside the objection and praised the good work of Mary.

How much of our Lord's teaching was done at meal-time is well exemplified in the five full chapters which St. John devotes to the actions and discourses of Christ at the Last Supper. Furthermore, St. John does not repeat what the three other evangelists had already reported about the institution of the Blessed Eucharist. John tells instead of Christ's humility in washing the feet of the Apostles; the commandment to love one another; the beautiful allegory of the Vine and the Branches; the promise of the Holy Spirit; the priestly prayer of Christ "that all may be one" even as the Father and Christ are one. (John, chapters 13-17.)

The central event of the Last Supper is recorded by the Synoptics. "While they were at supper, Jesus took bread, and blessed and broke, and gave it to His disciples, and said, 'Take and eat, this is My body.' And taking a cup, He gave thanks and gave it to them, saying, 'All of

you drink of this; for this is My blood of the new covenant, which is being shed for many unto the forgiveness of sins'." (Matthew 26.)

It was in the apostolic refectory that Christ gave us His own body and blood for our spiritual food. It was there in a supper room that He ordained the first priests. Every church is a supper room where Christ is offered again under the appearance of bread and wine on the altar table. Every church is a supper room where God feeds His children with the Bread of Angels.

It was a glorious Resurrection Day. All heaven rejoiced; but the disciples on the road to Emmaus were sad. The traveler who approached and walked with them gradually raised their spirits until at last their hearts burned within them as they gained a fuller understanding of the Scriptures.

"Stay with us," they pleaded as the stranger would have left them at Emmaus. The stranger agreed. "And it came to pass when He reclined at table with them, that He took the bread and blessed and broke and began handing it to them. And their eyes were opened, and they recognized Him." Christ their Risen Lord was with them at the supper table.

Back to Jerusalem to the Apostles the two disciples hurried. The Eleven would not believe their report. Then Christ appeared to the Eleven as they were at table. "See My hands and feet, that it is I Myself," He said. "Feel me and see; for a spirit does not have flesh and bones, as you see I have." Still the Apostles disbelieved and marvelled for joy. "Have you anything here to eat?" asked our Lord. They offered Him a piece of broiled fish and a honeycomb. And when He had eaten in their presence, He took what remained and gave it to them. (Luke 24.)

St. John tells us of the institution of the Sacrament of

Penance on this same Resurrection night. To His Apostles Christ solemnly said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20.)

St. John's epilogue contains one of the most touching accounts of our Lord's considerate goodness. All night the Apostles had been fishing without success. Our Lord appeared, granted them a splendid catch, and prepared for them a hot breakfast of bread and fish on the lake shore. The poor fishermen were cold and weary and hungry after a chill night on the water.

Breakfast over, one of the most important events in history took place. Christ conferred on Peter the primacy in the Church. To Peter was given the commission to feed Christ's sheep, to rule and guide them with full power from God.

Christ taught the people wherever they gathered. Since men most frequently assemble to take meals together, Christ frequently taught at meals. When the people gathered elsewhere, Christ preached elsewhere. St. Mark has two passages which must have had their counterparts on scores of busy days. Such a large crowd gathered, says the evangelist, in chapter three, that "they could not so much as take their food." And in chapter six he says that so many people were coming and going that "they had no leisure even to eat."

## Differing Currents in the Liturgy, Too

Gerald Ellard, S.J.

**D**IOCESAN priests sometimes make it a matter of jest that, whereas priests of religious institutes ardently advocate that worship-reform we call the liturgical movement, they themselves follow in their chapels and churches, more likely than not, some variant liturgy and not the simon-pure Roman Rite. Again, they tease a little to the effect that members of religious orders look at the whole liturgical movement from an angle determined by the specific outlook of their own religious group. Thus, the statement is made: "If I have a missionary from such an order, he preaches his kind of a liturgical movement, and anathema to all else. Then, the next year, a missionary from another order comes around, and *his* liturgical movement is something quite different! Why don't you religious who preach retreats and missions get together and fix on a definite program to preach? Before you know it, we parish priests may get ahead of you, by organizing on our own, and then convert you to *our* parish-type liturgical movement in the Roman Rite."

Behind this badinage and laughter there is some real perplexity and concern. It may prove helpful to religious as well as to diocesan priests to remind ourselves, in Father Reinhold's vigorous phrase, that the Church does not seek to impose one liturgical strait jacket. That adjective, "catholic," after all, means "taking in all, taking in the whole," and the Catholic liturgy includes the various gulfs-streams of religious observance, as well as the vast stretches of the diocesan priesthood. A roundabout approach may be the shortest road to the subject.

Prior to the feast of Candlemas the large monastic fam-

ily at St. Meinrad's, Indiana, engages in the exercises of the annual retreat. In 1942 the retreat for the monks themselves was being conducted by a Franciscan friar, that for those in the Major Seminary by a monk from another abbey, while the last, for the Minor Seminary students, had been entrusted to the writer. Our dinner and supper were served in the monastic refectory, but breakfast was served the retreat-masters in the Guest Dining Room. So it came about that we had the pleasure of a short chat each morning as we breakfasted. My recollection of those little interludes over the coffee-cups is very pleasant, indeed. I dare say the topic of the actual conduct of the retreats was the only one we avoided bringing into the discussions. We all realized that in our several chapels we were conducting retreats that differed from one another not a little, although each one of us was endeavoring to herald the message of the one Christ. While we all proclaimed Him, the monk saw Him after the manner of the sainted Benedict, the friar as had the seraph on Mount Alverno, and I somewhat after the manner of the soldier of Manressa. All three conceptions of Christ are true—if only partial: the unsearchable riches of Christ's Personality will never be exhaustively comprehended by any man.

More than once, therefore, as this daily contact of ours was broken off, I thought of how we three retreat-masters then and there gave a partial illustration of words of the late Peter Lippert that have stood the test of print since 1912. The passage, as a quotation, is somewhat long, but, I trust, justifiable for its interest. In formulating his expression of the ideal of the Jesuit vocation, Father Lippert had sought clarification in comparisons:

"For the sons of St. Benedict, of whose spirit all contemplative orders have a share, Christ is the worshipful King and Lord, whom they serve by means of their noc-



turnal psalmody, their earnest and solemn chant, the majesty of their liturgy, their soulful, sacred art, their inspired craftsmanship. This, too, far from the bustle and noisy conflict of the world. They resemble the angels of the sanctuary: consecrated to the service of God, they stand ceaselessly before the Throne of the Lamb, and enact the holy service of the Christian altar of sacrifice. With their praying art and their imperturbable monastic peace, they present a vision or a foreshadowing of the Church Triumphant, and hence above earthly conflict or earthly sorrow. Hence flows that harmony, that wrought-out smoothness, so to speak, that sense of right proportion in their way of life, which even in the earliest period of the preaching of the Anglo-Saxon and Germanic missionaries made such profound impression on the barbaric peoples of the forest.

"Francis of Assisi was the seraphic lover of the helpless Child in the stable and of the crucified Saviour. He was steeped, first of all, in the mystery of Bethlehem, a mystery of the most touching infancy and childlikeness. But no less was Francis held by that most frightful self-abasement of Golgotha. It was Francis who erected the first Christmas crib, and then ranged himself, as an empty-handed mendicant, by the manger of the divine Beggar-Child. So also by the Cross of the rejected, the last and the least of all men, he took his stand as a least brother. He considered, too, the unending multitudes of his spiritual sons as his fellow-sentinels at the posts of the poverty and the humiliations of the great Son of God. Hence it is surely not by chance that for centuries precisely the Franciscans are the Custodians of the Holy Places. Nor is it by chance that to the Franciscans the hearts of the people have always belonged, for the simple folk understand nothing so well as the mysteries of Bethlehem and Calvary.

"Well, then, how is the image of Christ conceived and

expressed in the Order of Loyola? In the Jesuit Order the basic concept is of Christ as Founder of God's Kingdom, as conqueror of the whole world of the infidels, as the planning, suffering, fighting Warrior for the honor and will of the Father."<sup>1</sup>

In so far as he is a son of Ignatius, then, the Jesuit strives to see "how the Lord of the whole world chooses persons, and sends them out the whole world over, spreading His sacred doctrine: 'My will is to conquer the whole world of the infidels; whoever will come with Me must work by day and watch by night, so as to share in the ultimate victory'."

Since every one readily concedes that a Benedictine, a Franciscan, or a Jesuit, will each conduct a specific type of retreat, I do not think it should be considered strange if various religious orders represent differing currents in the Church's liturgical life. The modern apostolate of the liturgy affords ample scope for the labors of every order, and the religious, along with the pastoral clergy, have all their part in the *Opus Dei*.

Let us enter an abbey church, as I have visited many in Europe and several in this country. We are struck at once by the enormous size, especially, as a rule, by the towering height of the enclosed space. Dominating the whole interior is usually a majestic fresco of Christ looking down from the high curve of the apse. Of almost equal prominence to the casual visitor are the serried choir-stalls, row on long row, each rising higher than the preceding. In accord with the recommendation that the Blessed Sacrament be not reserved at the altar before which the choir-functions are performed (canon 1268), the high altar does not enthrone the Eucharist, but none can fail to sense the very real way

<sup>1</sup>Translated from P. Lippert, *Zur Psychologie des Jesuitenorden* (München: Kösel, 1912), pp. 26, 27.

in which the heavenly Christ lends His glorified Presence, so to speak, to the holy place. "Thou, O Christ, art King of glory!" The entire passage of the *Te Deum* from which this ejaculation is quoted proclaims as with trumpets what we might call the devotional atmosphere of the building.

Here day by day and night by night the monk works at the work of God. Once he has been ordained, the priest-monk's own private Mass will be, as a rule, in some distant side-altar chapel. His daily conventual Mass, preceded and followed by one of the Canonical Hours, is ideally always a High Mass, at which he himself is engaged in singing either the Ordinary, or also the Proper as well. Every public Mass for the priest-monk is a sung Mass; every weekday is in this respect like Sunday.

In another very real sense "the Sunday atmosphere" pervades the abbey church. The calendar of the Romano-Monastic Rite, which is the *Church's* liturgy as given to the monks, minimizes Masses in honor of the saints, to multiply those of Sundays and *feriae*, on which, outside of Lent, the Mass of the preceding Sunday is repeated. Thus, the calendar for 1942 provided for a maximum of about 130 days on which Mass might be offered in honor of the Blessed Virgin, the Angels, or Saints, despite the fact that the saints of the great Benedictine family are legion. Two out of every three Masses were of the Dominical cycle, with the Saints being commemorated.

We enter in turn a Franciscan church. Here the altar can be proportionately closer to the people, because the choir-stalls are set in a walled-off oratory at the side. The people never attend the choir-service of the friars. But diocesan priests and regulars of orders founded after that of St. Francis should take a very lively interest in that choir-service, since the Roman Breviary we use is a gift from the Franciscans. There was not, up to the thirteenth century,

a fixed arrangement of the Divine Office, obligatory on all as to details. Nor was it necessary, as long as the Office was performed in choir, that all its parts be found in one and the same volume. But just at the time of the Poor Little Man of Assisi the papal curia was often abroad on trips, and this exigency of travel was then creating a breviary in which Psalms, Scripture lessons, and biographical lessons were all contained in one book. Francis, legislating for friars who were to go everywhere, stipulated in the Rule of 1223: "Let the clerics perform their Office according to the arrangement of the Holy Roman Church," by which he meant this new papal breviary then developing. The upshot of this was that the breviary, as then definitely "fixed" for the Franciscans, was soon adopted by Rome and became that of the entire sphere of the Roman Rite.

But it is with the Mass-book, the *Missale Seraphico-Romanum*, the Church's liturgy as given to the friars, that we are more interested. One will note how the feasts of saints have multiplied, there being in the 1942 calendar about 240 days on which Masses are from the Sanctoral Cycle: *mirabilis Deus in sanctis suis*. The book is well named "Seraphic," because no less than 89 days provide Masses for the Saints and Blesseds of the Franciscan family. The psychological atmosphere, what we might call the "feel" of the Seraphic Missal, may perhaps be illustrated by referring to the two great Franciscan sequences which the Church has put into our Roman Missal, the *Dies Irae*, known with certainty only as of Franciscan authorship, and the *Stabat Mater*, which scholars now ascribe to Bonaventure, founder after Francis of Franciscanism.

Perhaps, when we enter the Franciscan church, we find the church densely crowded, and the Forty Hours' Exposition in progress. This is a typically Franciscan devotion, as common today as the Christmas Crib or the Way of the

Cross. Very likely a notice near the entrance will direct our attention to the fact that an evening service in honor of St. Anthony is scheduled for later in the week. This service, we are told, will consist of the recitation of the rosary, hymn-singing, and Benediction of the Blessed Sacrament. There is nothing specifically Franciscan about any single feature in that devotional pattern, and the pattern itself is repeated in practically every church in the land. True, it is not the the classic *Opus Dei* of Benedictine surroundings, but it can provide for popular participation in the public worship of the Church and is conducted according to norms approved by her (Canon 1256). Granting that some of these devotional exercises could be, from the liturgical point of view, a good deal *better*, let us also freely grant that they are basically *good*.

Since there was mention a moment ago of classical Benedictinism, it is gratifying to recall that an American Benedictine translated and published the words of a European writer dealing with this very problem of popular devotions: "Today, as in the past, there must prevail in this department of liturgical activity a certain largeness of scope and adaptation. We must be ready to give proper recognition in the liturgy to those elements of popular religious exercises in which the devotion of the people is really and truly expressed. And the same can be said of popular devotional hymns."<sup>2</sup> Just as the Gospel of Franciscan love has never been exhausted, so there is still room in the liturgy for yet further Franciscan, and other, devotional additions.

Ignatius, that would-be crusader, and actual commander of troops, would have a man withdraw for a space, "to abide in all possible privacy; so that he may be free to

<sup>2</sup>J. A. Jungmann, *Liturgical Worship*, translated by a monk [Rev. Otto Eisenzimmer] of St. John's Abbey (New York: Pustet, 1941), p. 123.

go daily to Mass and Vespers, without any fear of his acquaintances getting in his way," and in this privacy study Christ's plan of salvation against the ever-recurring questions: "What have I done for Christ? What am I doing for Christ? What ought I do for Christ?" Ignatius, too, would have all influenced by him praise, as very touchstones of orthodoxy, "chants, Psalms, long prayers in church, the Hours appointed for the Divine Office, and all Canonical Hours" (*Spiritual Exercises*). "But because the occupations which are assumed for the good of souls," he states in his Constitutions, "are both important and pressing, and the term of our residence in any place uncertain, the members of the Society will not recite the Canonical Hours in choir."

Hence, neither before the altar, nor in an adjacent oratory, does one find choir-stalls in the liturgical setting of the Jesuit's life. This is not a Jesuit singularity; the same is true for most of the clerks regular of post-Reformation institutes. Save that the feasts of his order are celebrated, the Jesuit, like other clerks regular, follows the Roman Rite in all particulars. The liturgical pattern of a Jesuit's normal routine (unless he is assigned to parochial work) is that he celebrates low Mass, and, as far as he assists at Mass, it is a low Mass ordinarily, a High Mass very rarely.

Thus these three orders, which we are taking as representing religious priests generally, have each their differing modes of carrying out the sacred liturgy of the Catholic Church. Conditioned, then, and to a degree limited, by the liturgical practices of his religious institute, the monk, the friar, or the clerk regular comes as retreat-master, or missionary, or week-end assistant, into the parish. There he is confronted by the full and majestic program of the liturgical movement in all its manifold phases. In conjunction with the pastoral clergy, each religious will apply

the principle of active lay-participation in the situation as encountered, and with the tools he has and can handle. This should amply explain to the parish priests themselves, or recall to interested observers of other religious orders, the reasons for these somewhat differing concepts of the scope and aims of the liturgical movement. The variation in emphasis is simply unavoidable, given human limitations. True, the several interpretations are partial, but each is valid and true as far as it goes, and each is an integral component in the symphony of praise ascending to God in the *Opus Dei*. In abbey, convent, chapel, and church, if there is no single liturgical strait jacket, there is still what a tireless scholar of the last century used to call the one, holy, Catholic, and apostolic liturgy.

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### BOOKLETS

Father Foley's article on the Catholic Action Cell, in the May, 1943, number of the REVIEW, seems to have stirred considerable interest among many of our readers. These readers (and perhaps many others) should be interested in *The Technique of the Catholic Action Cell Meeting*, compiled by the Reverend Stephen Anderl and Sister M. Ruth, F.S.P.A. The compilers drew their material largely from the *Priests' Bulletin*, published by the Catholic Action Federations of the Archdiocese of Chicago, from articles by Father William Boyd in *Orate Fratres*, and from Mr. Eugene Geissler's book, *The Training of Lay Leaders*. Father Anderl and Sister M. Ruth have done a good job of compiling and offer many practical suggestions for organizing a cell and conducting a meeting. The booklet costs 15 cents and can be obtained from St. Rose Convent, LaCrosse, Wisconsin.

*The Third Order Director* is a pamphlet containing practical hints for administering the Third Order. It should be helpful not only to priest moderators, but also to Brothers and Sisters of various religious communities who are now in charge of Third Order groups. The pamphlet covers all practical details briefly and clearly. Price: 15 cents. Office of Publication: Third Order of St. Francis in the U. S., 3200 Meramec St., St. Louis, Mo.



## Advice to a New Superior

By a Spiritual Director

**I**N MY CAPACITY of spiritual director, I have been asked several times for advice by newly appointed religious superiors. I have always considered these requests very seriously before God; and the advice given, simple though it was, appears to have been helpful to the superiors who asked it. The points they seem to have appreciated most are the following.

### *Humility*

Ecclesiasticus tells us: "The greater thou art, the more humble thyself in all things" (3:30). In another place (32:1), the same sacred writer admonishes us: "Have they made thee ruler? be not lifted up: be among them as one of them." Similar advice our Lord gave to His disciples: "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many" (Mark 10:42-45). Behold your model, who was in the midst of His disciples as "one who serves" (Luke 22:27); there is no better model than Jesus.

### *Justice and Kindness*

"And even as you wish men to do to you, so also do you to them" (Luke 6:31). There is your rule of action according to the maxim of Christ. Treat your subjects now as you wanted to be treated by your superior when

you were a subject. Be a father (or mother) to them. Let your love and good will be equal towards all; beware of favoritism, which is a source of discord in a community. Be kind to the sick, have regard for the aged, be considerate with the young. *Be sincere* with your subjects, "knowing that their Lord who is also your Lord is in heaven, and that with him there is no respect of persons" (Ephesians 6:9). Never betray their confidence, so that they may always trust you; for confidence once lost will seldom be fully regained. If you should make a mistake or unwittingly wrong a subject, do not hesitate to admit your mistake and to undo the wrong, for no one is infallible. Thus you will give your subjects an example of humility and of justice, and it will increase their esteem for you and their confidence in you. Provide generously for all their needs; never be niggardly with them on the plea of poverty.

Try to produce a cheerful spirit in your community especially in time of recreation. This is the time for religious to relax after the strain of the day's work; it is not to be a wake. Don't do all the talking yourself, and let not your presence be a damper on your subjects' joy. "Be among them as one of them." Let all join in to make the recreation religiously pleasant. The result will be a greater spirit of recollection during the time of silence.

### *Prudence*

Avoid extremes in all things. Virtue takes a middle course. Be slow to judge and slower to condemn; hear both sides with equal patience and charity. Make no important decision without mature deliberation. Lean not too much on your own wisdom; take counsel with a competent, unbiased, trustworthy and experienced person. If necessary, get the approval of your higher superior. But—what is more important still—have recourse to the Holy

Ghost, the Spirit of Truth, that He may enlighten you to choose what is best.

*Firmness*

Be firm, but with a firmness always tempered with charity, prudence, and mercy; a firmness free from harshness and severity. Be meek, but with a meekness that is not weakness. *Rule your community by your example rather than by your words.* "Even if a person is caught doing something wrong, you who are spiritual instruct such a one in a spirit of meekness, considering thyself, lest thou also be tempted" (Galatians 6:1). Do not reproach your subjects or nag them, but charitably call their attention to what ought to be corrected. Never act on the spur of the moment, especially under the influence of any passion, lest you commit a graver fault than the one you are trying to correct; but go first to consider the matter before Jesus in the Blessed Sacrament.

*Prayer*

Cultivate a spirit of prayer. Often betake yourself to the Tabernacle, and there lay your problems before Jesus, saying to Him in the words of the Psalmist (69:1). "O God, come to my assistance; O Lord, make haste to help me." Keep in touch with God at all times and under all circumstances in a spirit of Faith.

And in your prayer, examine yourself from time to time on the various bits of advice given here.

## Studies During the Novitiate

Adam C. Ellis, S.J

**S**TANDARDS for the teaching and other professions are high in the United States, and demand long years of careful preparation. It is not surprising then to find religious superiors eager to have their subjects continue their studies as soon as possible after entering religion. Hence arises the practical question: what about studies during the novitiate? We shall try to learn the mind of the Church through a brief study of her legislation on this subject.

### *Legislation of the Church*

I. On June 28, 1901, the Sacred Congregation of Bishops and Regulars issued a set of regulations called *Normae* for the government of religious institutes with simple vows. Article 73 of these regulations forbade all studies during the first year of novitiate in all cases, that is, whether one or two years of novitiate were had. Article 74 allowed a moderate amount of study during the second year for those institutes which had two years of novitiate. Nothing was prescribed regarding the nature of these studies.

II. In 1908 Pope Pius X reorganized the Roman Curia and divided the Congregation of Bishops and Regulars into two new Congregations, the second of which was called the Sacred Congregation of Religious and was given complete and exclusive jurisdiction over all religious, both of orders and of congregations. On August 27, 1910, this new Congregation, with the explicit approbation of Pope Pius X, issued an instruc-

tion, *Ad Explorandum Animum*, regarding studies during the novitiate in all orders and congregations of men.

In a preamble the Instruction first stated that the purpose of the novitiate is to test the mind of the novice and gradually to imbue it with the spirit of religious perfection by means of various spiritual exercises. Then a common experience was cited: namely, the fact that the constant practice of pious exercises, even though they be varied, tends to tire the mind, especially in the case of young people, and, when exercised continually in the course of the day, is apt to render the will less attentive to them. Finally the advantages of a moderate amount of study during the novitiate were called to mind: for the novices, by helping them to retain what they have already learned; for superiors, by giving them some idea of the talents, aptitude, and diligence of the novices.

In order that this moderate amount of study might safeguard the novices from the strain of the constant practice of spiritual exercises, and in order to obtain the benefits just mentioned, the Instruction laid down the following regulations which were made obligatory for all:

1) Novices should devote themselves to private study one hour each day, except Sundays and feast days.

2) The master of novices, or his assistant, or one of the professors of humanities, should supervise these studies. This same person might give instruction to the assembled novices for one hour, three times a week at most, over and above the daily hour of private study.

3) While these instructions given in common were not to be considered as regular classes (*veri nominis schola censeri nequeat*), still they should not be a mere exercise in mortification. Hence the novices should apply themselves seriously so as to derive real profit from them. Studies taken up should correspond to the nature of the

order or congregation. The vernacular, Latin and Greek were recommended, either by way of repetition of what the novices had already learnt, especially in the matter of grammar, or by way of reading selections from the works of the Fathers and ancient ecclesiastical writers outstanding for their literary style. Ambrose, Jerome, Lactantius, John Chrysostom, and Eusebius, as well as the Greek texts of St. Luke's Gospel and of the Acts of the Apostles, were cited as examples of such readings. Written and oral exercises were also recommended.

4) The instructor presiding over these studies should give a written report on the diligence and progress of each novice to the superior general or provincial before the novices were admitted to the profession of vows.

III. The Code of Canon Law, which was promulgated on Pentecost Sunday, May 27, 1917, and which began to bind one year later, Pentecost Sunday, May 19, 1918, has this brief statement concerning studies in the novitiate: "During the year of novitiate the novices . . . are not to devote themselves (*dedita opera vacare*) to the formal study of letters, sciences, or arts" (canon 565, § 3). The Code, therefore, does not retain the obligations of either the *Normae* or the Instruction. However, these documents, particularly the Instruction (which is cited as one of the sources of the canon), may be used in interpreting the present legislation. In the light of this former legislation, we may say that it is within the spirit of the present law to allow a moderate amount of time for study in the novitiate, provided such study does not interfere with the principal purpose of the novitiate which is "to form the novice in the mould of the religious life by prayer, meditation, the study of the rules and constitutions, instruction regarding the vows and the virtues, exercises suitable to the acquiring of virtue and the

uprooting of vice, as well as to regulating the movements of the soul (canon 565, § 1)."

IV. Pope Pius XI sent an Apostolic Letter, *Unigenitus Dei Filius*, dated March 19, 1924, to all superiors general of orders and congregations of religious men, regarding the selection and training of subjects. Two paragraphs of this letter are pertinent to our subject.

The first pertinent paragraph contains the studies to be required of candidates for admission to the novitiate of a clerical institute. It reads as follows: "You must see to it, therefore, that after the young candidates for the religious life have been seasonably and prudently selected, they receive, along with such training in piety as is suited to their age, instruction in secondary studies which are usually given in schools and colleges; so that they do not enter the novitiate until they have completed the curriculum of the so called 'humanities,' unless in individual cases rather grave reasons make it advisable to provide otherwise." For the United States this is interpreted as meaning the completion of High School studies, including Latin. For the duration of the war, owing to the present draft laws, superiors would be justified in admitting candidates to the novitiate who have not completed their High School studies. Such studies, however, should be completed after the novitiate, before the study of philosophy is begun. This is prescribed in an Instruction of the Sacred Congregation of Religious, dated December 1, 1931, regarding the training and testing of religious candidates for the priesthood.

The second paragraph of the Pope's letter pertinent to the subject under discussion insists on devoting the time of the novitiate to the exclusive spiritual training of the novices. He says: "Putting aside all worldly amusements and studies of all branches whatsoever, let the novices



devote themselves, under the wise direction of their master, to the exercises of the interior life, and to the acquirement of virtue, especially of those virtues which are closely connected with the vows of religion, that is, poverty, obedience and chastity."

V. Finally we have an Instruction of the Sacred Congregation of Religious, dated November 25, 1929, regarding the teaching of Christian Doctrine to all members of lay institutes of men and women. The part referring to novices reads as follows: "During the time of probation and novitiate the young men and women shall review their Christian Doctrine and learn it more thoroughly, so that each one shall not only know it by heart, but also be able to explain it correctly; nor shall they be admitted to take the vows without a sufficient knowledge thereof, and a previous examination."

#### *Norms for Present Practice*

Taking into consideration all the documents quoted above, we may formulate the principles regarding studies during the novitiate as follows:

Christian Doctrine must be studied by all novices of lay institutes for the purpose of reviewing what they already know as well as of acquiring a deeper knowledge of their holy religion. In order to attain this end, it is very desirable that formal classes in which the Christian Doctrine is explained by a capable teacher be held once or twice a week. The teacher may be either a priest or an older, experienced religious.

No other studies are of obligation in the novitiate. However, it is not contrary to the mind of the Church to devote a moderate amount of time to such studies, privately or in class. In fact, this may be positively encouraged, provided the purpose of these studies be kept in view and all harmful effects be eliminated.

The purpose of these studies is to benefit the novices by helping them to retain the knowledge they have already acquired, as well as by providing them with some necessary relaxation from the strain of multiple religious exercises. A secondary consideration is the information made available to superiors regarding the talents and diligence of the novices.

Such studies must not be made a major item in the daily order of the novitiate, nor may they be allowed to become a source of distraction or detriment to the spiritual life of the novice. Hence it seems obvious that no formal courses of instruction may be allowed whose sole purpose is to impart knowledge with a view to credits.

### *Some Practical Suggestions*

Such are the principles to be followed in making plans for studies in the novitiate. In the application of these principles, superiors may find the following suggestions helpful:

- 1) The study of the English language is generally useful. In this connection, some few classes at least in spelling may be necessary, since this subject has become a lost art for many of our young people.

- 2) For clerical institutes, as well as for lay institutes in which the Divine Office or the Little Office of the Blessed Virgin is recited in Latin, a moderate study of that language is recommended. Its purpose should be to ground the novices in the essentials of grammar and simple composition.

- 3) The fundamentals of Bible and Church History may be given either separately, or in conjunction with the study of Christian Doctrine.

- 4) Training in Gregorian Chant is desirable for all

novices. Two half-hour periods per week would not seem too much for this important subject.

5) Some practice in penmanship for those whose writing is hardly legible is to be encouraged.

6) As to foreign languages, it is certainly desirable that the novices should not forget what they have already learned; and each novice should be encouraged to keep up any one of these languages to which he has already devoted one or more years of study. This may be done by private reading or, if the numbers warrant it, by some classes held during the summer months. It does not seem to be in keeping with the mind of the Church for a novice to *begin* the study of a modern language.

7) Ten to fifteen minutes of setting up exercises daily will prove helpful to all novices, provided these exercises are given for reasons of health, and not to impart the science of physical education.

8) Courses in pedagogy and education, as well as in the sciences, mathematics, and profane history, are out of place in the novitiate.

9) As to the fine arts, they have no place in the novitiate curriculum. Specially gifted novices who have had considerable previous training might be allowed a moderate amount of *practice* in music or drawing during the *second* year of novitiate.

### *Amount of Time to be Devoted to Study*

Exclusive of the classes in Christian Doctrine and Plain Chant, not more than five hours a week should be devoted to private study, and not more than three hours a week to class work. This is the norm laid down by the Instruction of the Sacred Congregation of Religious and approved by Pius X. In place of three periods of sixty minutes each, it may be found more convenient to have

four class periods per week of forty-five minutes each.

At the most, relatively little time may be given to study during the novitiate, and it is evident that only one or the other subject suggested above can be satisfactorily treated. It is much better to concentrate on one or two subjects than to try to get a smattering of four or five in the time allotted. *Non multa sed multum* applies here if anywhere.

### Conclusion

Religious superiors should ever keep in mind that the sole purpose of the novitiate is the religious training of the novices. Let them ponder the words of Pope Pius XI in the letter of March 19, 1924: "Let the novices never forget that they will be for the rest of their lives such as they were in the novitiate, and that ordinarily it is most useless to hope that a novitiate once made with little or no fruit, can be supplied later on by a renewal of the spirit of the novitiate." It is, therefore, a very shortsighted policy, and one detrimental to the best interests of the religious institute as a whole, to attempt to introduce into the novitiate any kind of formal courses of studies with a view to professional standing in later life. As we have seen, the reasons for allowing any study at all in the novitiate are to help the novices retain the knowledge they have already acquired, and to add a certain amount of pleasant variety to the regular order of spiritual duties and exercises, thus helping them to avoid any overstraining of the nervous system which may result in physical or mental exhaustion, and may manifest itself in scruples or melancholia. Let superiors be convinced that after a fervent novitiate the young religious will devote themselves wholeheartedly to their studies, and in a short time make up for any apparent loss due to a lack of formal study during the novitiate.

## Scruples versus Chastity

Gerald Kelly, S.J.

IN THE MAY, 1942, number of this REVIEW (I, p. 187) the readers were introduced to *Scrupulosus*, a typical victim of that gnawing and unfounded fear of sin known as scruples. In the article referred to it was pointed out that a supreme difficulty for *Scrupulosus* is to acquire the "human way of acting": he is unable to resign himself to the fact that human problems cannot be solved with the exactness of mathematical problems. Two examples of his difficulty—confession and the Eucharistic fast—were described in the former article; the present article deals with a third.

Perhaps no other sphere of human life entails as much mental torture for *Scrupulosus* as does the practice of chastity. This is hardly surprising, because the practice of chastity demands a special blending of idealism and common sense. Though often referred to as "the angelic virtue," chastity is essentially a *human* virtue and it must be practised in a *human* way.

Before illustrating *Scrupulosus'* problem with chastity, it may be well to call attention to certain cases which very likely are not real scrupulosity. I refer to those cases in which, though many symptoms of scrupulosity are present, the basic difficulty is rather ignorance than fear. For instance, there are some good people who suffer from an undue anxiety regarding chastity because they really do not know what chastity is. At some time in their lives they got the notion that chastity includes just about everything pertaining to the discipline of the senses and the affections; and because of this erroneous widening of the scope of chastity they are unnecessarily fearful of violating the virtue. This type of worry can be dispelled by the simple process of obtaining correct information as to the meaning of chastity.

Other good people know, at least in a general way, the scope of chastity, but do not know the difference between temptation and sin in this matter. Such people are ignorant of the simple principle that *what is not wilful cannot be sinful*. They are apt to brand as sinful, imaginations and feelings that are no more wilful than a shudder or the blink of an eyelash. They set themselves to do the impossible, that is, to exclude even spontaneous sense impulses; and when they

have failed to do this, they think they have sinned. The obvious result is discouragement, worry, fear: the obvious remedy is instruction.

Our genuine *Scrupulosus* knows the meaning of chastity and of sin; in fact, he may have even a superior degree of *theoretical* knowledge. But he is *afraid* to apply it practically to himself. Fear enslaves him and paralyzes his judgment. He does not trust himself; he cannot or will not, put his confidence in God.

In the previous article about *Scrupulosus* we contrasted his conduct with that of *Humanus*, who was considered as typical of the ordinary sincere human being. Perhaps it may help to continue this contrast with regard to some of the normal problems of chastity.

Take the question of "bad thoughts." Both *Humanus* and *Scrupulosus* are subject to them, and each has characteristic reactions to them. *Humanus* knows, of course, that disturbing imaginations are apt to come unbidden into the mind and that they are often accompanied by tempting feelings and impulses. Nevertheless, though not imprudent, he is not afraid of them nor perpetually on the lookout for them. When they do pass through his mind, he ignores them. Even when they persist and grow strong, he is usually content with the quiet judgment, "I don't want these things," a short aspiration for grace, and a sincere, calm attempt to think of other things. Occasionally he may find it advisable to read a book to distract himself. Now and then he even has doubts about his guilt; but these doubts are not a source of worry for him. He knows this is a human problem, and he deals with it the human way.

Unlike *Humanus*, *Scrupulosus* is afraid of bad thoughts. When he hasn't any, he is afraid that he will have them; and this makes him more susceptible to them. And when they do come, his fear that he will give in to them incites him to engage them immediately in an interior wrestling match instead of resorting to the much more salutary method of ignoring them.

It is a wrestling match that seldom results in a complete victory for *Scrupulosus*. His common sense tries to draw him away from the combat with the quiet, cheery message: "Don't bother about these things. If you let them alone they won't hurt you. Remember it's not your fault they're here. Involuntary things are never sinful."

But the voice of his fear, louder and sharper than that of common sense, goads him on. "That's just the point," argues fear. "Are they

involuntary? They're pleasant, aren't they? Maybe you do want them! Maybe you did something that brought them on! Maybe they're the result of your other sins! And even if you don't want them now, maybe you will want them. You'd better act fast. You'd better pitch them out right now, or you'll be guilty of mortal sin."

Blinded by fear, *Scrupulosus* ignores the voice of common sense. He tries to shake the thoughts out of his head; he clenches his fists; he prays desperately. He keeps his nerves at bowstring tautness, so that fear can play his haunting challenge on them. And when the temptation is over—for a while—he looks back on it with the eyes of fear. He dare not decide that he didn't sin; yet he's not sure that he did. Then he's not sure that he isn't sure; and in the end he succumbs not to a judgment, but to a despairing conviction dictated by fear: "I guess I must have sinned!"

The foregoing are more or less typical reactions to involuntary and unforeseen thoughts and feelings. Another problem concerns voluntary thoughts and actions that are good in themselves, but which are quite likely to be accompanied by temptations against chastity. There are many such thoughts and actions: for example, the study of the Sixth Commandment, the study of physiology, normal social dealings with certain attractive persons, the care of the sick, the care of one's own body, reading that contains suggestive descriptions, and so forth. Many people know from experience that such things as these are apt to excite impulses and feelings that would be unchaste if deliberately indulged in. Hence arises the problem: must all such thoughts and actions be avoided?

For determining whether any deliberate action or line of thought that is likely to result in physical disturbances and temptations against chastity is permissible, the following set of questions is simple, yet scientifically sound: (1) Is the *action* itself impure? If it is, it is wrong; if it is not, the remaining questions are applicable. (2) Is my *motive* impure, that is, am I seeking to arouse passion or trying to lead on to an impure action? (3) Have I a *reasonable assurance of preserving self-control*, if I should be tempted? (4) Have I a *relatively sufficient reason* for this particular action or line of thought—in other words, is the good to be accomplished of sufficient value to justify my tolerating the physical reactions and temptation?

For example, consider the case of one who needs instruction concerning chastity. It may be that the instruction itself, at least in the



beginning, will be a source of disquiet to him. Foreseeing this difficulty, he can satisfy the demands of conscience by applying the four questions to his problem.

The application might run somewhat as follows: (1) *The action?* Certainly the study of chastity is not wrong in itself, otherwise not even priests could study or give information. (2) *The motive?* In this case the purpose is to obtain useful, even necessary information, and the eventual peace of mind that comes with it. The evil effects accompanying the study are merely tolerated. (3) *Self-control?* This is a personal problem; yet the normal good person who is not accustomed to sin against chastity and who is willing to take the ordinary means of safeguarding his will against temptation usually has a reasonable assurance on this point. (4) *Sufficient Reason?* Such reasons are relative, depending on the degree of the disturbance and the force of the temptation. In this case, since the information is really useful, even necessary, it constitutes a sufficient reason for tolerating even strong physical reactions and temptations.

The first of the questions would seldom present serious difficulty to anyone who is well-instructed as to the meaning of chastity, though, of course, it is the great stumbling-block for the ignorant. But it is well to note that the other three questions can rarely be answered with perfect exactness. They carry us definitely into the human sphere; they involve delicate subjective elements and the weighing of rather intangible pros and cons. Most people have to be content with answering these according to a "rough estimate."

Humanus doesn't mind "rough estimates." He makes them often in all spheres of life. Why should he demand more in the matter of chastity? Suppose, for instance, that his work calls for the reading of a book that he knows will be a source of some disturbance to him. His motive? Well, he knows he might deceive himself; yet he is not conscious of any impure motive or self-deception now, and he does have a rather obvious good purpose. Hence he concludes that his motive is good. His self-control? Yes, he has occasionally lost self-control in temptation, but it was only occasional, and he now has what appears to be a prudent confidence that he can control himself; so he doesn't worry about that point. Does the good outweigh the evil? Humanus knows that he cannot put the good effects of his action on one side of a scale and the evil effects on the other; but he also knows that the reading is necessary, or at least definitely useful

for his work, and his good sense tells him that this outweighs merely unintentional physical reactions and temptations. Life is seldom all white; a bit of black must often be tolerated.

Scrupulosus detests "rough estimates." Each of the last three questions affords his fear a veritable field day.

"How do you know you have a good motive? Lots of people act from hidden impure motives. You yourself have had evil motives before. You're just trying to cover up your guilt so that you can enjoy yourself . . .

"As for self-control, haven't you lost it before? Even if your motive were good now, how could you know you wouldn't weaken? This temptation may be especially strong. Remember what the Scripture says about the man who thinketh himself to stand. You're putting yourself in the proximate occasion of sin right now; and that means you're already sinning . . .

"Good and evil! How can you balance good and evil? A little bit of evil outweighs a vast amount of good. Furthermore, how do you know this reading is useful or necessary? You don't really need it. You could get along without it. It's easy to deceive yourself into thinking things are necessary or useful when pleasure is connected with them. That's what you're doing now—deceiving yourself. Then you'll go to confession and deceive your confessor. But remember: *you can't deceive God!*"

The second struggle ends in the same manner as the first—with Scrupulosus a beaten man. If he does the things he has a perfect right to do, his fear continues to plague him, especially with the taunt that he is acting "against his conscience"; if he does not do these things, he is deprived of many useful, even necessary benefits of normal human living. And even then he is not at peace.

The result of these interior conflicts is often a profound discouragement. Scrupulosus may begin to look upon chastity as something impossible for him, and this leads to the very real danger that he will cease to care whether he practises it. His scruples, unlike a truly delicate conscience, become the worst enemy to his chastity.

One remedy for this condition is to *relax*. If Scrupulosus cannot climb the fence, perhaps he can duck under it. And how can he relax? By trying to see the real absurdity of his frantic efforts to be absolutely certain of things; by living a normal life, despite the pain of fear; by trusting himself more; and by trusting and loving God.

## Beating the Air in Prayer

[EDITORS' NOTE: During the course of the discussion on spiritual direction, a priest who is interested in the subject of "direction concerning prayer" sent us a long letter on the subject. We were unable to print the letter at that time. We are publishing it now under the title, *Beating the Air in Prayer*.]

THE NEED of spiritual direction presupposes the need of progress in the interior life, and one of the common gages of such progress is prayer. Father Leen remarks: "It is a sad thing that of all those who start out with such confidence and such good will on the supernatural life, so few attain to any marked degree of spirituality . . . . Resistance to grace is the reason of the absence of growth in the spiritual life. Yet it would be hard to say that resistance to grace is in the majority of cases deliberate. It is quite possible that it may proceed from want of spiritual enlightenment and that great numbers of failures are to be attributed not to bad will but to imperfect understanding . . . . One who has some experience in dealing with souls cannot fail to remark that very many good and promising beginnings end in disappointment and discouragement" (*Progress Through Mental Prayer*, pp. 13, 14).

One is forced to concur with that judgment. The conviction grows with repeated experience that an understanding of progress in prayer is not as widespread as it should be. For instance is it not an implicit denial of anything like progress in prayer to expect that older religious will pray in exactly the same way and according to the same method as novices? Yet in some places the same matter for prayer is read to all, and, worse still, it is read aloud during the very time of prayer, thus making it impossible for those who should be practiced in mental prayer to give to any one thing the prolonged attention of soul that should be characteristic of progressing prayer.

One obstacle to progress in prayer is the fear that some souls entertain of progressing from strict meditation to the simpler forms of prayer, lest they be guilty of the heresy which they have heard called Quietism. A director who suggests a change is apt to be considered an innovator or anti-traditionalist. Yet sometimes a change is necessary. We are often told, or we read, that we must be patient with aridity in prayer, that all God wants is the effort. It is true that He

does want the effort; but is this *all* He wants? Do we not often put a great deal of energy and effort into merely "beating the air"? And as for the aridity, patience is necessary, but patience is not a satisfactory solution to the problem if the aridity comes simply from the fact that the form of prayer one has been using has accomplished its purpose and has now become sterile. It is too hard to keep patient in such circumstances, too hard to keep exerting effort, and it happens too often that souls give up all earnest mental prayer and simply "last out" the time of prayer in an uninterested and inactive manner.

It seems that some are ignorant of the need of progress in prayer because they do not know that even *ordinary* mental prayer has many forms and that it admits of progress from one form to the other. Those who do not know of these forms think that any mention of progress in prayer indicates a tendency toward "mysticism" and is therefore to be suspected. To these people, "relish" in prayer means merely sentimentality, feeling, or emotion; "effort" is the only thing that counts. They mistrust anything that appears to go beyond the low foothills of out-and-out reasoned prayer. They consider that any prayer which does not result in a definite and concrete resolution with regard to some particular virtue or vice is a fruitless prayer. Yet it is a principle of spiritual theology that progress in prayer should move away from sheer reasoning in the direction of simplicity.

A second cause of failure to make progress in prayer is unwillingness to make the sacrifices necessary to persevere in recollection. Some use their work for the salvation and perfection of their neighbor as an excuse for not working for their own perfection. This is absurd, because the *first* purpose of any religious institute is the perfection of its own members. Utter absorption in working for others is accompanied by a dissipation of mind and energy that makes prayer unnecessarily burdensome. It takes the interest from interior living which is our greatest need at the present time. Everyone who has tried to preserve recollection in the midst of intense external activity knows that it is difficult; but the difficulty is hardly an honest justification for neglect. Increasing self-abnegation is an indispensable condition for progress in prayer. Putting aside all rationalizing, most religious who do not try to make progress in prayer would have to admit that the real reason is that they are afraid of the self-abnegation involved.

## Book Reviews

THE EXEMPTION OF RELIGIOUS IN CHURCH LAW. By the Reverend Joseph D. O'Brien, S.J., S.T.D., J.C.D. Pp. xvii + 307. The Bruce Publishing Company, Milwaukee, 1943. \$3.75.

Law, ecclesiastical as well as civil, is a living, thriving organism, operating over an extensive field of human activity. While deriving its very vitality from roots descending into God's own law, it must, in its daily operation, be adaptable to the oft-changing situations found among men. The flexibility of the ecclesiastical law's application is made manifest by the frequent decisions, instructions and interpretations issued by the Holy See, ever ready to meet, when possible, any new situation that may affect the welfare of any class of her children. The periodic publication of these new prescriptions of the law calls for a corresponding revision of the commentaries on the Code of Canon Law so that these new aspects of the law may receive appropriate consideration. One of the latest of such commentaries is *The Exemption of Religious in Church Law*, the publication of which marks the first complete treatise on this subject written in English.

Four grand divisions, further divided and subdivided, form the complex pattern of Father O'Brien's scholarly volume. Part I clears the ground for an intelligent understanding of many of the questions to be discussed in subsequent portions of the work by presenting the genuine meaning of many terms used without canonical discrimination. Such words as "nun" and "order" are explained according to Canon 488. Popular usage often tends to dull the fine canonical precision of such expressions. Our attention is next focussed on the juridical nature of exemption. The law of exemption or immunity from the jurisdiction of the local Ordinary is expressed in Canon 615: "Regulars, both men and women, including novices, except those nuns who are not subject to Regular superiors, are exempt, together with their houses and churches, from the jurisdiction of the local Ordinary, except in the cases provided for by law." Generally speaking, all the faithful residing within the diocesan limits are subject to the spiritual rule of the local Bishop. The Sovereign Pontiff, however, within whose jurisdiction lies the Universal Church and each member thereof, has

seen fit to withdraw certain religious institutes from the rule of the local Bishop and reserve their government to himself. Such is the meaning of exemption. Needless to say, the Holy See exercises this government of Regulars through the medium of their own superiors.

A thorough analysis of the jurisdiction exercised over exempt religious and a further amplification of the notion of jurisdiction occupies the second part of this volume. Part III, easily the most important section, enters into a detailed study of all the forms of religious activity exercised under the rule of the religious superior and independently of the local Ordinary. These details are handled with painstaking thoroughness over a space of 203 pages. Following the classification of persons, places and things, no aspect of religious activity is neglected. Part IV, "The Limitations of Exemption," explains the juridical norm regulating the restrictions placed on this privilege by the Code and supplies an enumeration of the cases expressed in the general law of the Code. In these exceptional cases, the local Ordinary exercises jurisdiction over exempt as well as non-exempt persons.

Human nature being what it is, Regular exemption did not operate over a course of centuries without its vicissitudes. The occasional failure of Bishops and Regular prelates to recognize and to respect the rights of one another has caused at times the straining of relations if not regrettable conflicts between them. By her wise legislation, the Church has supplied an adequate preventive for many misunderstandings. A sound knowledge and a faithful observance of the law of the Church will provide a solution to any problem that may arise among her children and will result in that apostolic harmony between Diocesan and Religious clergy that brought praise from the Fathers of the Third Plenary Council in Baltimore. For his very objective analysis of this point, Fr. O'Brien merits our commendation.

*The Exemption of Religious in Church Law* is primarily a scientific commentary on 615 and related canons. The abundant cross-references presume a degree of familiarity with the structure and general content of the Code of Canon Law. It is to be kept in mind, however, that the Code is an integrated and highly systematized body of laws, many of which are intimately correlated. No part or section of it may be studied properly without frequent

## BOOK REVIEWS

references to other canons or sections of the Code. The complexity of the question of exemption explains the frequent repetition by the author of fundamental notions—a repetition which serves to maintain precision of thought throughout the entire volume.

This study of the exemption of Regulars is the fruit of long and patient investigation, as the ample bibliography and the countless citations testify. Roman documents, the great classics of Canon Law, and many modern commentaries bear eloquent witness to the author's scholarship. Pre-Code legislation on the subject of exemption is examined in order to point out the changes warranted by the varying circumstances over the course of years. Differing opinions are carefully sifted and followed by a statement of the validity and practicability of the conclusions reached.

The foregoing sketchy estimate of Fr. O'Brien's treatise should not lead one to conclude that only the trained canonist will fully appreciate his efforts. All priests engaged in the direction of religious will find within the volume an answer to many of the questions periodically submitted by their charges. The fact, too, that a satisfying exposition of the general law of religious precedes the explanation of many points of exemption should extend the field of interest in this work. A complete general index accompanied by an index of all the canons of the Code referred to will direct us to the different subjects that engage our interest or form the basis of a problem calling for solution. Finally, the thoroughness of the work, evident from the vastness of the field covered and the numberless questions discussed, cannot be too highly praised. Among the many excellent canonical treatises published during recent years, *The Exemption of Religious in Church Law* merits indeed a place of distinction.—J. E. RISK, S.J.

**ON THE PRIESTHOOD.** By Saint John Chrysostom. Translated by the Reverend Patrick Boyle, C.M. Pp. xi + 145. The Newman Book Shop, Westminster, Md., 1943. \$1.25.

Too often Catholics know of their valiant predecessors in the Faith by hearsay rather than from having made contact with great Christian minds across the centuries. A thrill would be in store for them were they to take in hand a book such as this and discover for themselves how modern, in their timelessness, are the doctrines and precepts they have inherited.



St. John Chrysostom, in his treatise *On the Priesthood*, offers his friend Basil pertinent counsel regarding his duties and privileges as priest and bishop. Special attention is given to the greatness of the priestly vocation, the essential rules for Christian eloquence, and the priest's exterior ministry.

The prospective reader need have no fear of being lost in an unfamiliar world. St. John ever aimed at bringing revealed truths to the understanding of the people in general, and his undying fame as popular preacher is proof that he succeeded. Cardinal Newman, as quoted in the introduction to this edition, has the following to say of Chrysostom:

"... He writes as one who was ever looking out with sharp but kind eyes upon the world of men and their history, and hence he always has something to produce about them, new or old, to the purpose of his argument, whether from books or from the experience of life. Head and heart were full to overflowing with a stream of mingled 'wine and milk,' of rich vigorous thought and affectionate feeling. This is why his manner of writing is so rare and special."

First written more than fifteen centuries ago, *On The Priesthood* is a welcome addition to the series of reprints being provided by the Newman Book Shop. It has been called the finest of all Chrysostom's writings and the first great pastoral work ever written.

—C. DEMUTH, S.J.

**THE BOOK OF CATHOLIC AUTHORS. Second Series.** Edited with preface and notes by Walter Romig. Pp. 332. Walter Romig and Company, Detroit, 1943. \$2.20.

The Second Series of *The Book of Catholic Authors* should be warmly received, especially by young Catholic writers, for whom it seems to be particularly designed. Readers will be treated to a personal interview, an inspirational chat with voyagers in the field of Catholic letters who have arrived.

Marshaled through its pages are many names that were regretfully missed in the first group, personalities such as Bishop Francis C. Kelly, Rev. Owen Francis Dudley, Halliday Sutherland, Rev. Francis LeBuffe, S.J., and John Moody. Priests, nuns, men and women of the world pass in disarming review and tell of their endeavors in becoming novelists, dramatists, historians, poets, essayists, psychologists, spiritual writers. As informally and candidly as if it were a

## BOOK REVIEWS

conversation over the back fence while resting from the hoe work on the Victory garden, they relate how they got that way, their literary background and early struggles, the romance of the best seller that nobody wanted; punctuating their "do's" and "don'ts" with a flick of an imaginary blade of grass, they offer practical advice to aspiring authors. They plead the cause of Catholic writers. They are generous with encouragement: "I became a writer because I am a Catholic. There's something to write about when you're a Catholic."

The sketches are pleasantly brief, but at the same time they are concentrated capsules of writer's vitamin, of antidote for the severest case of beginner's discouragement.—J. F. ABBICK, S.J.

**TALES FROM THE RECTORY.** By the Most Reverend Francis Clement Kelley. Pp. 193. The Bruce Publishing Company, Milwaukee, 1943. \$2.25.

Every day all over the world very ordinary people are passing in and out of rectories, where from their pastor they receive added strength to bear their burdens, kindly advice to solve their problems, and sincere sympathy in their sorrows. The pastors, too, have their own triumphs and failures. Bishop Kelley, author of many popular books, has condensed many years of such pastoral experience in this anthology of twenty-four of his short stories.

It is not surprising, therefore, that these stories are packed with interest for the reader. Like the parables of Christ, each has within it some gem of truth which may serve as a guide in everyday problems. As in the parables, that gem of truth is enhanced and brightened by the fact that it is set in a story whose characters are very real persons with very human emotions and reactions. In an atmosphere haunted with the grim realities of war, *Tales from the Rectory* is both a sedative for erratic emotions and a guide for bewildered minds.

—J. W. NAUGHTON, S.J.

**HOW TO THINK.** By Arthur D. Fearon. Pp. 194. College Publishing Company, San Francisco, 1943. (Price not listed.)

The subtitle of this book is *How to Analyze, Associate, Memorize, Reason*; but perhaps a more apt and appealing subtitle is indicated in the Preface, "Shortcuts to efficient studying."

Every teacher will heartily concur with Dr. Fearon in his expressed wish that these hints will reach every thinking person over

14. The remarks on Analysis especially show a real grasp of the problems confronting a prospective student.

Yet is it not to be feared that the reading of such a concise methodology will be meaningful only to one who has discovered by experience the value of analysis in his study? Only such a one will be struck with the high efficiency of the hints which are suggested. *Expertus potest credere.*

In the hands of an enthusiastic teacher (and an apostle of clear thinking), this book could be used to give a real orientation to a class. A history teacher, a retreat master, a catechist, using the subject-matter that is within his grasp, could provide his class with a wholly new illumination by presenting his ideas within the framework of this little manual. No educator will be the worse for investigating Dr. Fearon's contribution to the problems of youth.

—R. G. NORTH, S.J.

**THE LOVE OF GOD.** By Dom Aelred Graham, O.S.B. Pp. xix + 252. Longmans, Green and Co., New York, 1940. \$2.50.

This worthwhile book has been available for some time, but on the chance that some priests and religious have not as yet made its acquaintance, attention is gladly called to it in these pages. While the love of God for man and man's obligation to love God in return are standard themes for spiritual writers, the fundamental philosophical and theological principles on which a solid devotional life must be based are usually to be found only in technical works.

Dom Aelred has done a significant service by gathering these principles from the works of St. Thomas, St. Augustine, St. John of the Cross and other masters, fitting them together compactly, expanding them with clarity and objectivity, and in general making them understandable and highly inspirational to the intelligent, serious reader. To use the author's own phrase, his book is an "essay in analysis," explaining doctrine with a view to making it effective for spiritual living.

The Nature, Conditions, Expression, and Effects of the Love of God are the headings of the four large sections into which the book is divided. Each section is in turn distributed through three chapters in a manner admirably suited to provide a well-balanced treatment of the subject under discussion.

## BOOK REVIEWS

Not the least attractive feature of the book is the author's facility of expression. Without apparent effort, the words and phrases seem, on reflection, to afford the best possible settings for the thought-gems brought to light. Not often is the medium of words so unobtrusively effective.

The pages are regularly lighted up with passages that reveal the author as a vigorous, independent thinker even when he avows his utter dependence on the great Christian masters. Such a passage, in the chapter on Knowledge, is his discussion of ideals in education and his penetrating evaluation of current methods. Again, in the chapter on Prayer, the inevitable interrelation of social worship and the personal element in religion is presented in a way to give considerable pause to the tunnel-visioned extremist. As a final instance, the chapter on Action has a section wherein art, morality, and the virtue of prudence are brought together with happy results. The passage is recommended especially to those who are recurrently in a pother over the essence of Catholic Arts and Letters.—C. DEMUTH, S.J.

**HYMNS OF THE DOMINICAN MISSAL AND BREVIARY.** Edited with introduction and notes by the Reverend Aquinas Byrnes, O.P. Pp. 694. B. Herder Book Co., St. Louis, 1943. \$4.75.

This work is a useful companion volume to Britt's well known handbook. Destined primarily for Dominican friars, nuns, and tertiaries, it is also valuable for other religious who participate in the *Opus Dei*. Many hymns presented here are common to the Dominican and ordinary Roman breviaries. In addition, students of hymnody will be grateful to have at hand a number of fine compositions not contained in the Roman breviary, as well as the original forms of hymns that were revised under Urban VIII.

On opposite pages are printed Latin texts and English verse translations. The lower half of each page is reserved for literal prose renderings and pertinent comments on the content, form, author, and liturgical use of the hymn under consideration. Two appendices contain helpful data on authors and translators. A third of the poetic versions are by Father Byrnes and show unusual taste and competency in this difficult art, the remainder being by Msgr. Henry, Neale, Caswall and other standard translators.—C. J. McNASPY, S.J.

## Decisions of the Holy See

**May 4, 1943:** A general assembly of the Sacred Congregation of Rites attended by Pope Pius XII voted on the miracles attributed to the intercession of Blessed Frances Xavier Cabrini—a necessary prerequisite in the advancement of her cause of canonization.

At the same meeting the Congregation also decreed that it is safe to proceed with the beatification of Venerable Alix Le Clerc, foundress of the Augustinian Regular Canonesses of the Congregation of Our Lady.

**April, 1943:** In connection with the starting of the Vatican radio's new weekly broadcast to Russia, His Holiness Pope Pius XII granted indulgences for a new prayer recommended not only on behalf of all Christians outside the unity of the Church, but especially on behalf of the Russian dissidents. The prayer reads as follows: "O Most Holy Trinity, we adore Thee, and through Mary offer our petition: grant to all unity in the faith and courage to profess it faithfully." Indulgences: 300 days each time, a plenary indulgence once a month under the usual conditions.

**February 27, 1943:** Pius XII, through the Sacred Penitentiary, made the following modifications in the conditions for gaining the indulgences attached to the wearing of the Brown Scapular of Our Lady of Mount Carmel:

- 1) All religious of the Carmelite Order (priests, brothers, nuns, and tertiaries regular) may gain the indulgences attached to the wearing of the Carmelite habit, even though the habit is not made of wool.

- 2) All the faithful who belong to the Carmelite Third Order Secular, and to the Confraternity of the Blessed Virgin Mary of Mount Carmel, may gain the indulgences attached to the wearing of the scapular, even though they wear a scapular not made of wool.

These concessions were made at the request of the Procurator General of the Carmelite Order A.O., and they are made *for the duration of the war only*.

The Holy See also granted a *sanatio* for any invalidating defects in the erection of a Third Order and of a Confraternity of the Blessed Virgin Mary of Mount Carmel, as well as in the admission of the faithful to these organizations.

## Questions and Answers

—26—

On the occasion of his Golden Jubilee a religious is made the recipient of a sum of money contributed by his friends and former pupils. Should this money be considered as the personal property of the religious, or does it belong to the community?

Canon 580, § 2 states that "whatever a religious acquires by his own industry or in respect to his institute, belongs to the institute." One may acquire in respect to his institute in two ways: (1) The donor wishes to make a gift to the institute or to the community, and does so through the individual religious; (2) he gives it to the religious, because he is a religious. In this latter case the donor knows the religious only as a religious; he would not know him if he were not a religious. Thus gifts given to religious teachers by their pupils, or by patients to religious who nurse them, are considered given to the religious because they are religious. In case of doubt, whether the gift is given to the person or to the religious, the doubt is to be solved in favor of the community, by an analogy to canon 1536.

From the foregoing it would seem that gifts received by a religious on the occasion of his Golden Jubilee are given to him because he is a religious, hence they go to his community.

In practice it is best to follow this interpretation because if the gift is considered as purely personal, the religious must add it to his patrimony, and may not spend it or give it away (canon 583, 1<sup>o</sup>); whereas if the gift is considered as given to him because he is a religious, it goes to the community but the superior may allow him to use part of it for a jubilee trip to some of the houses, or for some similar purpose. Of course, the superior should be prepared to grant the same permission to all other jubilarians, whether they receive gifts or not, so as to avoid any violation of common life.

—27—

In case of a family inheritance, may a religious renounce his or her share in favor of brothers and sisters? Similarly, is a religious free to turn over to others of the family his share of a pension right due a parent?

The answer to these questions will depend to a certain extent upon the civil law of the State in which the will of the deceased per-

son is executed. If the state law obliges a parent to leave a certain portion of his property to his children, they are said to be *necessary* heirs. Supposing such legislation, a further question, to be determined likewise by the civil law, is whether the heirs come into the possession of the property bequeathed to them automatically by the probaton of the will, or whether they must signify their acceptance of the inheritance before they become the legal owners of the property inherited.

If a religious is a necessary heir, and becomes the legal owner of his share of the inheritance by the mere fact that the will is probated, then he certainly may not renounce his inheritance, since he would be giving away property which belongs to him.

If a religious is not a necessary heir, or if, being a necessary heir, he does not come into possession of the inheritance except by an act of acceptance on his part, then he may refuse to accept the inheritance, since he is not giving away anything which belongs to him, but is simply refusing to accept a gift for himself. In that case the other heirs would receive his part of the inheritance jointly.

In no case, however, may a religious renounce his share of an inheritance to one or more individuals to the exclusion of the other heirs, since, in order to do so, he would first have to accept the inheritance, and would thus become the owner of the property. Once he becomes the owner of the property he may not give it away without the permission of the Holy See.

—28—

Is it advisable to permit a local superior to nominate the councilors and bursar of the house, subject to the approval of the general council?

Usually the constitutions require that the superior general, with the consent of his council, appoint local councilors as well as the local bursar. If the constitutions have no such provision, the Code itself requires that the superior general, or the provincial superior in case there are provinces, appoint the *bursar*, with the consent of his council (canon 516, § 4). As to the councilors, the Code requires that both higher and local superiors have them, but makes no provision for their appointment (canon 516, § 1). The *Normae* (Art. 314) required that they be appointed by the provincial superior in case the institute was divided into provinces, otherwise by the superior general.



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## QUESTIONS AND ANSWERS

It would not be contrary to present legislation to allow the local superior to express a preference regarding the councilors and the bur-sar who are to assist him in the government of his local community, since the major superior would then actually appoint them. In practice, however, this would not seem to be advisable, as it might embarrass the major superior if he had to refuse to appoint the persons suggested by the local superior. In case this practice is followed it should be uniform, that is, allowed to all local superiors, not only to a few.

### —29—

If custom in a community, but not the constitutions, has sanctioned the retention of the title "Mother" by former superiors general (called "Reverend Mother" during office), may such a custom continue, in view of canon 515?

While it is true that canon 515 requires the positive permission of the constitutions to allow a former superior general to retain the title "Mother," still it does not condemn a contrary custom. Hence the custom may be allowed to continue.

### —30—

Would it be proper to require from all candidates to religion a certificate of the marriage of their parents, without however necessarily excluding all illegitimates?

There seems to be no good reason for requiring such a certificate from all candidates to religion. The information desired should be contained in the baptismal certificate required by canon 544, § 1. Should a doubt arise in a particular case, the superior can obtain further information from the pastor of the church in which the baptism took place.

### —31—

The rule of our order requires that the applicant be of legitimate birth. A's mother was married in good faith to a man whose former wife was still living at the time of his marriage to A's mother. May the order accept A as an applicant?

Canon 1114 states explicitly that children who are conceived or born of a valid or *putative* marriage are legitimate. A marriage is termed *putative* if, though actually invalid, it is contracted in good faith by at least one of the parties. In the case referred to, A's mother was in good faith; therefore A is a legitimate child and may be accepted by the order.

## The Prayer to Christ the King

Thomas A. O'Connor, S.J.

**"L**ONG live Christ the King!"

The shout rose to a roar. Up from the streets below, this battle cry of the persecuted Mexican Catholics floated through the open windows of the presidential palace. Calles heard it and knew that somehow his triumph was being turned into defeat.

Only a day before he was sure that he had conquered.

The scene of his imagined triumph was an enclosed courtyard, with powder-blackened walls, pockmarked by bullet holes, before which jutted up a protecting log barricade with flat, human-sized wooden dummies before it. This was where the firing squad did its bloody work.

The political prisoner, whose death Calles had unjustly decreed, showed not even the slightest trace of hatred or surliness in his manner, as he stood there in his dark suit with a checkered vest sweater showing through his unbuttoned coat.

"Have you any last request?" barked the captain of the firing squad.

"Permit me to pray," he calmly replied; and he knelt down on the sand and gravel, turning slightly away from the crowd.

Reverently he made the sign of the cross, prayed devoutly for a few moments with joined hands, then, kissing fervently the little crucifix he held in his hand, he rose and faced his executioners.

Crucifix in hand, he made the sign of the cross over the soldiers and officers there. "May God have mercy on you all."

Then with his rosary twined about his left hand, he extended his arms in the form of a cross. "I forgive my enemies from the bottom of my heart." Saying this, he lifted his eyes to the clear, blue heavens. A moment's pause: then slowly, reverently, firmly came the beautiful words: "Long live Christ the King!"

The rifles cracked. The prisoner slumped heavily to the ground. An awful silence. A sergeant stepped up, and fired a bullet through the victim's head.

It was 10:30 a. m. November 23, 1927.

Two years before, on December 11, 1925, Pope Pius XI had issued his encyclical on Jesus Christ King. Father Pro and his loyal Mexican Catholics had heard this call to a more valiant service of Christ the King. In trying to win their country to the Kingdom of Christ, they had sealed their lives with their blood.

Father Pro's last words, "Long live Christ the King," had been the spark which detonated the thunderous roar that Calles heard the next day, as six thousand marchers and five hundred cars escorted the body of Father Pro to Dolores Hill for burial.

### *The Feast of Christ Our King*

In his encyclical, *Quas Primas*, establishing the Feast of Christ the King, Pope Pius XI said: "When we command that Christ Our King be venerated by Catholics throughout the world, We are providing for the special needs of our own day a very effective remedy against the pests which pervade human society."

In other parts of the same encyclical, the Pope further explained these special needs of our time:

"Evil has spread throughout the world because the greater part of mankind has banished Jesus Christ and His holy law from their lives, their families, and from public

affairs . . . . There will never arise a sure hope of lasting peace between the peoples of the world as long as individuals and nations continue to deny or refuse to acknowledge the rule of Christ, Our Savior. It is necessary for all men to seek 'the peace of Christ in the Kingdom of Christ' . . .

"Today . . . we grieve . . . over the seeds of discord apparently sown everywhere, the rekindling of hatreds and rivalries between peoples which prevent the re-establishment of peace . . . . In spite of this we are sustained by the holy hope that the Feast of Christ Our King, which will be celebrated hereafter every year, will at last lead society to our Blessed Savior . . . . It appears to us that an annual celebration of the Feast of Christ Our King will greatly assist all nations . . . . In fact, the more the dear name of Our Redeemer is passed over in shameful silence, be it in international meetings, be it in parliaments, so much the more necessary is it to acclaim Him as King and announce everywhere the rights of His royal dignity and power.

"All indeed can see that since the end of the last century, the way was being prepared for the long desired institution of this new feast day . . . . The supremacy of the Kingdom of Christ was also recognized in the pious practice of all those who dedicated, even consecrated, their families to the Sacred Heart of Jesus."

Then he referred to Leo XIII's consecration of the whole human race to the Sacred Heart. Announcing his intention to do this, Pope Leo XIII had said: "I am about to perform the greatest act of my pontificate." In his encyclical on "The Consecration of all Mankind to the Sacred Heart," given on May 25, 1899, he added: "Just as, when the newly born Church lay helpless under the yoke of the Caesars, there appeared in the heavens a cross, at once the sign and the cause of the marvelous victory that was soon to follow, so today before our very eyes there appears

another most happy and holy sign, the Most Sacred Heart of Jesus, crowned by a brilliant cross set amid raging flames. In this Sacred Heart we shall place all our hopes; from it, too, we ask and await salvation."

"In virtue of Our Apostolic authority," said Pope Pius XI, "We institute the Feast of Our Lord Jesus Christ King, and decree that it be celebrated everywhere on the last Sunday of October . . . . Likewise We decree that on this very same day, annually, there is to be renewed the consecration of all mankind to the Sacred Heart of Jesus."

### *Prayer to Christ the King*

On February 21, 1923, through the Sacred Penitentiary, Pius XI approved the *Prayer to Christ the King*, and to its recital he attached a plenary indulgence, once a day, under the usual conditions (*Preces et Pia Opera*, 1938, n. 254). Undoubtedly it was the Pontiff's wish that every loyal follower of Christ would daily recite this act of personal loyalty to Christ the King.

In the remainder of this article we are developing the various phrases of the *Prayer to Christ the King*, somewhat after the manner of the second method of prayer, by quoting generously from Pius XI's encyclicals on "Christ the King" (*Quas Primas*), and "Reparation to the Sacred Heart" (*Miserentissimus Redemptor*), and from Leo XIII's "Consecration of all Mankind to the Sacred Heart" (*Annum Sacrum*).

### *"O Christ Jesus"*

"Whose name is above every name . . . . who though by nature God . . . . made (himself) like unto men . . . . appearing in the form of man" (Philippians 2:6).

In the words of the Athanasian Creed, "He is God begotten before all ages from the substance of His Father,



and He is Man born in time from the substance of His Mother."

The Second Person of the Blessed Trinity, assuming human nature, united it to the Divine Nature under His single Personality in a union which is called the Hypostatic Union. Hence "not only is Christ to be adored as God by angels and men, but also angels and men must be subject to His empire as Man."

He is perfect Man as He is perfect God.

"Thou art beautiful above the sons of men," says the Psalmist, "grace is poured abroad in thy lips, therefore hath God blessed Thee forever and ever."

In Him, flowering forth in all its fullness, is every virtue and perfection: kindness, sympathy, patience, strength, courage, wisdom, loyalty, self-sacrifice, love.

He is also God with full power and kingly majesty: all-wise, all-holy, all-powerful, all-merciful.

Christ Jesus, at whose name "every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Philippians 2:10).

*"I Acknowledge Thee King of the Universe"*

"We assert that it is necessary to vindicate for the Christ-Man both the name and power of a King in the full meaning of that term." (*Quas Primas*)

"Christ reigns as King in the *minds* of *men* not only because of the keenness of His mind or the vastness of His knowledge, but also because He is the Truth. It is therefore necessary that all men seek and receive the truth from Him in full obedience.

"Christ reigns as King in the *wills* of *men* either because there was in Him a complete submission of the human will to the Divine, or because He influences our free will in such

an efficacious way by His holy inspiration that we are led to desire only the noblest things.

"Finally Christ is recognized as the *King of Our Hearts* because of that love of His which surpasses all understanding and because of the supreme attraction we have for His divine meekness and kindness. No man, in fact, ever was so much loved as Jesus Christ, or ever will be." (*Quas Primas*)

"The Empire of Christ extends not only over Catholic peoples, and over those who, reborn in the font of Baptism, belong by right to the Church; it embraces even those who do not enjoy the Christian faith, so that all mankind is under the power of Christ." (*Annum Sacrum*)

The doctrine of Christ the King is amply vindicated in the words of the New Testament.

The Archangel Gabriel announced to the Virgin Mary that she was to bear a Son. "He shall be great, and shall be called the Son of the Most High; and the Lord God will give Him the throne of David His father, and He shall be king over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32).

Christ took every opportunity to call Himself King and publicly affirmed His Kingship in the court of the Roman governor (John 18:37).

"Thou art then a King?" asked Pilate.

"Thou sayest it," Jesus answered, "I am a King. This is why I was born, and why I have come into the world, to bear witness to the truth."

In the Apocalypse (1:5) St. John calls Him "the ruler of the Kings of the earth" and again (19:6) "King of Kings, and Lord of Lords."

Of His kingship Christ said: "All power in heaven and on earth has been given to me. Behold I am with you all days even to the consummation of the world."

"Could He possibly have meant anything else by these words than that His regal power was absolute and that His kingdom extended over all the earth?" (*Quas Primas*)

"He announced before the Roman consul that His kingdom 'was not of this earth,'" yet, "since Christ has received from His Father an absolute right over all created things, so that all are subject to His will, they would err grievously who would take from the Christ-man power over all temporal things . . . ." (*Quas Primas*)

*"All That Has Been Created Has Been Made for Thee"*

"All things were made through him, and without him was made nothing that was made" (John 1:3).

"As God, Christ possessed full and absolute sway over all created things. As Man, it can be said that He has received 'power, honor, and a kingdom' from the Father."

In the book of Daniel (7:13) we read: "I beheld a vision of the night, one like the son of man came with the clouds of heaven . . . and he gave him power, and glory, and a kingdom; and all peoples, tribes and tongues shall serve him; his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed."

The prophet Isaias tells us of the future coming of the King, who will be no less than God Himself, appearing upon earth in the lowly and endearing form of a human babe.

"A child is born to us and a son is given to us, and the government is upon his shoulder; and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever" (Isaias 9:6-7).

"The Lord hath made all things for Himself," says Pro-

verbs (16:4). God brought into being from nothingness all things that are. Being Infinite Wisdom He could not act without some definite purpose in mind. Since nothing had existed previously but Himself, and since nothing but Himself could be an end worthy of His action, He created all things for Himself. Not that He needed these. No. For, being Infinite, nothing was wanting to Him. Nor could these add to His perfections since, being All-Perfect, He possessed all things in their fullness.

But being Infinite Goodness He longed to communicate His gifts to others; and "from His fullness we have all received" (John 1:16).

By His omnipotent fiat all things were made. Everything called into existence is a copy, even though necessarily imperfect and limited, of some aspect of His infinite perfection. Each reflects something of His nature and attributes. "The heavens show forth the glory of God and the firmament declareth the work of his hands" (Psalms 18:2).

"If any one shall say that the world was not created for the glory of God, let him be anathema" (Vatican Council).

*"Exercise upon Me All Thy Rights"*

"Christ rules over us by *right of birth*." He was born a King. "He has dominion over every one of us by His very essence and nature.

"But Christ rules over us not only by right of birth, but also by *right of conquest*," by His redemption of mankind. "You know that you were redeemed . . . not with perishable things, with silver or gold, but with the precious blood of Christ" (2 Peter 1:18).

"We therefore no longer belong to ourselves alone, for Christ has bought us with a 'great price'." (*Quas Primas*)

"Do you not know . . . that you are not your own? For you have been bought at a great price. Glorify God and

bear Him in your body" (1 Corinthians 6:20).

"Do you not know that your bodies are members of Christ?" (1 Corinthians 6:15). "Your members are the temple of the Holy Ghost" (1 Corinthians 6:19).

Christ rules over men also by His right of law-giver. "For the Holy Gospels not only tell us that Christ promulgated laws, but they also present Him in the very act of making them." (*Quas Primas*)

Again Christ rules over men by His right of judge. "For neither doth the Father judge any man, but hath given all judgment to the Son" (John 5:22).

Lastly, "executive power must equally be attributed to Christ, since it is necessary for all to obey His commands," and no one violates them without meeting the punishments He has established.

*"I Renew My Baptismal Promises Renouncing Satan and All His Works and Poms"*

The Kingdom of Satan and the powers of darkness are opposed to the Kingdom of Christ.

In his Epistle to the Ephesians (6:11) St. Paul urges us to "Put on the armor of God that you may be able to stand against the wiles of the devil. For our wrestling is not with flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high."

We renew the promises we made at Baptism.

"Do you renounce Satan and all his works and poms?" the priest asks at Baptism. And the one being baptized or the sponsor answers: "I do renounce them."

*"I Promise to Lead a Good Christian Life"*

The Kingdom of Christ "requires from its subjects not only that their souls be detached from riches and worldly things, that they rule their lives, and that they hunger and

thirst after justice, but also that they renounce themselves and take up their cross." (*Quas Primas*)

Before Christ can reign over the whole world, He must reign over the hearts of individuals. Before world-conquest for Christ, we must think of self-conquest. With a complete surrender of ourselves there will follow quickly an entire dedication of our energies and ability to His Divine service and to doing our part in conquering the world for Christ.

Christ the King must rule over our minds, over our wills, over our hearts, over our bodies.

Listen to the words of Pope Pius XI: "It is necessary that Our Lord should rule over the mind of man, who by his intellectual submission shall firmly and at all times assent to the revealed truth and doctrines of Christ; that He rule over the will, which shall obey the divine law and commands; that He rule over our hearts, which despising mere natural love shall love God above all things and be united to Him alone; that He rule over our bodies which as instruments . . . will promote the sanctity of the soul." (*Quas Primas*)

By leading a good Christian life we not only honor God, but we bring great peace and happiness to ourselves. For, truly, to serve Him is to reign. He alone is deserving of our whole-hearted attention, and to serve Him devotedly is to reign in a peace and happiness which the world cannot give.

To serve Him and not the world; to serve Him and not the flesh, to serve Him and not ourselves; is to reign over the deceitful allurements of the world, is to reign over the imperious demands of our traitorous flesh, is to reign over the fretful importunings of our self-love with all its yearnings for prominence and vain display. To serve Him is to reign over our fickle feelings, our wild, intemperate impulses, and all the chaotic twists of our sin-disrupted

nature: our outbursts of impatience and irritability, our fits of moodiness, our haughty airs and domineering ways, our quick, sarcastic tongues, our instinctive shunnings of little hardships, our selfish seeking of comforts and the good things of life, our petty quarrelings, and our puerile nursing of work-a-day bruises as serious, intentionally-inflicted wounds. Only by serving Him and forgetting ourselves, do we rise to that greatness of soul whereby we reign over self, over the vicissitudes of life and over the creatures of time.

*"And to Do All in My Power to Procure the Triumph of the Rights of God and Thy Church"*

"The rule of Christ over mankind has been denied, the Church has been refused the right which comes from the very law of Jesus Christ to teach all peoples, to make her own laws for the spiritual government of her subjects in order to bring them to eternal happiness. Little by little the Christian religion has been made the equal of other and false religions . . . . The Catholic religion was made subject to the civil power and was practically abandoned to the control of rulers . . . . There were not wanting governments which imagined they could do without God and cover up their lack of religion by irreligion and disrespect for God Himself." (*Quas Primas*)

How are we to meet this modern apostasy from God and bring back Christ to the modern world?

We must do all in our power to bring about the reign of Christ. We must use every legitimate means to restore His rule over the individual, the family, the nation, and the whole world.

For this purpose the Feast of Christ the King was instituted.

It is a clarion call to a "more virile, more militant, more



aggressive Catholicism." Every Catholic is called upon to serve in this campaign.

"To hasten this return to Christ by means of good works and organized social actions is a duty incumbent on every Catholic, of many of whom it can be said truthfully, that neither positions nor authority in civic life have been accorded as would be fitting to those who carry before them the torch of Truth.

"This condition perhaps is due to the apathy or timidity of the good who abstain from strife and are apt to resist only too weakly. From our weakness the enemies of the Church are emboldened to greater and more fearless acts of audacity.

"But when the Faithful clearly understand that they must fight with courage, always under the banner of Christ Our King, they will then study with the zeal of Apostles how best to lead rebellious and ignorant people back to God. At the same time they will themselves acquire strength to keep inviolate God's holy laws." (*Quas Primas*)

Last Christmas Eve Pope Pius XII, broadcasting to the whole world, called upon "all men of good will to unite in a holy crusade . . . . Sad as is the condition of the world today, it is not a time for lamentation. Now is the time for action . . . . Be ready to serve and sacrifice yourselves like the crusaders of old. Then the issue was the liberation of a land hallowed by the life of the Incarnate Word of God. Today the call is to set free the holy land of the spirit, that, liberated from all the evils and errors to which it is subject, there may arise thereon a new social order of lasting peace and justice . . . . These words are meant as a rallying cry to the magnanimous and brave of heart." They are a call to them "to unite in a solemn vow" whereby they pledge themselves "not to rest until in all peoples and in all nations

on earth there shall be formed a vast legion who are bent on bringing back man to God."

*"Divine Heart of Jesus, I Offer Thee My Poor Actions"*

Young and old, weak and strong, learned and unlettered—each one can do much to hasten the reign of Christ over man. Made a soldier of Christ by Confirmation, each of us must "labor as a good soldier of Christ" (II Timothy 2:4).

Insignificant as our actions seem, they yet have great efficacy for good.

"A wondrous bond joins all the Faithful to Christ, the same bond which unites the head with the other members of the body, namely, the communion of saints, a bond full of mystery which we believe in as Catholics, and by virtue of which individuals and nations are not only united to one another but likewise with the head itself, 'who is Christ. For from him the whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love'" (Ephesians 4:15-16). (*Miserentissimus*)

"We are held to the duty of making reparation by the most powerful motives of justice and love; of justice, in order to expiate the injury done to God by our sins and to re-establish by means of penance the Divine Order which has been violated; and of love, in order to suffer together with Christ . . . so that we may bring Him, in so far as our human weakness permits, some comfort in His sufferings." (*Miserentissimus*)

"At the present time we in a marvellous manner may and ought to console that Sacred Heart which is being wounded continually by the sins of thoughtless men, since Christ Himself grieved over the fact that He was abandoned

by His friends. For He said, in the words of the Psalmist, 'My heart has expected reproach and misery. And I looked for one that would grieve together with Me, but there was none; and for one that would comfort me, and I found none . . .'

"Anyone who has been considering in a spirit of love all that has been recalled [namely about the sufferings Christ endures from men] . . . if he has impressed these thoughts, as it were, upon the fleshy tablets of his heart, such a one assuredly cannot but abhor and flee all sin as the greatest of evils.

"He will also offer himself whole and entire to the will of God, and will strive to repair the injured Majesty of God by constant prayer, by voluntary penances, by patient suffering of all those ills which shall befall him; in a word he will so organize his life that in all things it will be inspired by the spirit of reparation . . .

"We order . . . a solemn act of reparation in order that we may, by this act, make reparation for our own sins and may repair the rights which have been violated of Christ, the King of Kings and our most loving Master." (*Miserentissimus*)

*"That All Hearts May Acknowledge Thy Sacred Royalty"*

"The annual celebration of this feast [of Christ the King] will also become a means of recalling to the nations their duty of publicly worshipping Christ, that to render Him obedience is not only the duty of private individuals but of rulers and governments as well . . . His royal dignity demands that society as a whole should conform itself to the commandments of God and to the principles of the Christian life, first by the stabilization of its laws, then in the administration of justice, and above all things in preparing the souls of our young people for the acceptance of

sound doctrine and the leading of holy lives." (*Quas Primas*)

"If the heads of nations wish the safety of their governments and the growth and progress of their country, they must not refuse to give, together with the people, public testimony of reverence and obedience to the Empire of Christ." (*Quas Primas*)

*"And That Thus the Reign of Thy Peace May Be  
Established throughout the Universe. Amen."*

If men, both privately and publicly, will recognize the sovereign power of Christ, the signal benefits of a just freedom of calm order and of harmony and peace will pervade the whole human race. Just as the royal rights of our Lord render the human authority of princes and heads of states sacred to a certain degree, so too they ennoble the duties imposed by obedience on the citizen.

"If princes and legitimate rulers will be convinced that they rule not so much in their own right as through a mandate from the Divine King, it is easy to see what holy and wise use they will make of their power, and with what zeal for the common good and the dignity of their subjects they will be inflamed both in the making and the enforcing of laws. When this happens every reason for sedition is removed and order and tranquility flourish and grow strong. When citizens see that their rulers and the heads of their states are men like themselves, or are for some reason unworthy or culpable, they will continue even then to obey their commands because they will recognize in them the image of the authority of Christ, the God-man.

"As for the effect of all this upon concord and peace, manifestly the vaster this Kingdom is and the more widely it embraces mankind, so much the more will men become conscious of the bond of brotherhood that unites them.

Just as this consciousness of their brotherhood banishes conflicts so too it weakens bitterness and turns them into love. If the Kingdom of Christ, which rightly embraces all men, should in fact embrace them, could we then despair of that peace which the King of Peace brought to earth, that King, We say, who came 'to reconcile all things, who did not come to be served but to serve others' and who, though the Lord of all, made Himself an example of humility and charity as His chief law? 'My yoke is easy and my burden light' (Matthew 11:30).

"Oh, what happiness might we enjoy if individual families and states would only allow themselves to be ruled by Christ! 'Then indeed,' to use the words of Our Predecessor, Leo XIII, addressed twenty-five years ago to all the Bishops of the Catholic world, 'would many wounds be cured, and every right would regain its ancient force and the blessings of peace would return, and swords and weapons would fall to the ground, when all would willingly accept the Empire of Christ and obey Him and when every tongue would proclaim that Our Lord Jesus Christ is in the glory of His Father'." (*Quas Primas* and *Annum Sacrum*)

To serve Him is to reign, now and forever.  
Thy Kingdom come. Thy will be done.  
Long live Christ the King!

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[NOTE: The complete text of the *Prayer to Christ the King* reads as follows: O Christ Jesus, I acknowledge Thee King of the universe. All that has been created has been made for Thee. Exercise upon me all Thy rights. I renew my baptismal promises renouncing Satan and all his works and pomps. I promise to live a good Christian life and to do all in my power to procure the triumph of the rights of God and Thy Church. Divine Heart of Jesus, I offer Thee my poor actions in order to obtain that all hearts may acknowledge Thy sacred Royalty and that thus the reign of Thy peace may be established throughout the universe. Amen.]

## Progress In Prayer

Robert B. Eiten, S.J.

"TO PRAY well is to live well"—this is an old saying familiar to us all. In modern scientific dress and as applied to religious, the first part, "to pray well," might be paraphrased by "progress in prayer"; and the last, "to live well," by "spiritual progress." Thus complete, our new title would be: "Progress in Prayer is Spiritual Progress."

We religious are all certainly interested in spiritual progress, for we have often heard of the obligation of tending to perfection or of making spiritual progress. We must then be interested in *progress in prayer* since it is a very important factor in our spiritual growth.

Note the title reads: "Progress in Prayer," not "Progress through Prayer." Here we are not concerned with showing how prayer helps us to grow spiritually. We have taken that for granted. With this in mind our whole attention is rather focussed on progress in prayer.

Besides—to make a brief important digression—if we had been told in our early novitiate days that we should always make our prayer in the same way and that there was no hope of progress in our prayer-life, I believe that we should have been much discouraged and not very ambitious. That is only natural, for all life-activity seeks improvement and development. Thus, prayer, being an activity of our supernatural life, naturally should develop, or, to come back to our title, there should be "Progress in Prayer."

Progress in prayer can refer either to the intensity, that is, the deep fervor of our prayer, or to its continuity and frequency, or to both at the same time. We shall limit our-

selves here to its continuity, for through this approach a mode of intensified prayer-life will also be found.

Perhaps there are some souls who never have the proper attitude towards prayer. These really need a few simple and correct notions on prayer so that in their minds prayer will not be a stilted and formalistic affair or something which only the learned can do well. Quite the contrary. Learning can be a great hindrance to successful prayer if it is not joined with the great simplicity of soul which prayer requires.

While it is true that prayer should correspond to all our relations with God, still there is one relation that we have with God which should ordinarily be emphasized more than the others. God is not our taskmaster and merely a severe Judge, and we his slaves and servants. No, He and we are more than that. Nor is God merely our friend. He is still more than that. Rather God is our Father and we are His dear children, as God Himself tells us: "... And I will be a Father to you, and you shall be my sons and daughters" (II Corinthians 6:18). But God is even more than our Father; he is our *loving* Father, for St. John defines God as Love (I John 4:16). Yes, God is Love, purest and infinite Love; He is our Lover, our Divine Lover, the mightiest and purest of all lovers. Hence, while we realize the fact that God is our Judge, we must especially stress the fact that He is the most loving of fathers.

Ordinarily our attitude towards God ought to be that of a simple and loving child towards its father or that of a lover towards his beloved. How simply, spontaneously, and lovingly a child converses with its father and tells him how much it loves him and what it wants! Or again, how simple and direct is the language of those in love! Prayer is but a familiar and childlike conversation with God. It is a heart-to-heart communing or chat between God, our



loving Father, and ourselves, His children. In the intimate associations between a loving child and its dear parent, as well as between lovers, usually there is no set form of words or speech. Words and forms of speech come spontaneously. "Heart speaks to heart." We may use fixed forms of prayer, such as the *Office*, the *Our Father*, the *Hail Mary*, and give outward expression to them. This is called vocal prayer, an excellent form of prayer and necessary for all public Church services. The Church by its wide use of vocal prayer gives it very high approval.

Nevertheless, when we are alone, other things being equal, it is preferable for most of us to express to God, our Father and Divine Lover, the intimate feelings of our souls in our own words without always resorting to fixed expressions, although mental prayer may be made up of the latter also. Mental prayer is the inner expression to God of the interior sentiments of ourselves, His dear children. The Church, realizing the importance of mental prayer, requires religious superiors to see to it that their subjects devote some time daily to mental prayer (canon 595).

Let the foregoing jottings suffice to show the utter freedom of prayer from intricacy, as well as point out our ordinary attitude towards God in prayer. Such a proper attitude, I believe, is all-important for progress in prayer and, perhaps, some souls never have it.

And now to return more directly to our theme: *Progress In Prayer*. From the remarks on our attitude towards God in prayer, we must be even further convinced of the necessity of our progress in prayer. Does not a perfect intimacy or nearness between two souls require a mutual interchange or communication of their ideas, longings, and projects as often as possible? And should there not be between God and us an intimacy and nearness which far surpass all other intimacies of any and all people, seeing

that God is the most loving of all fathers, and the mightiest and purest of all lovers, a Lover Divine? We all surely realize that we carry on and further this intimacy with God *through prayer*. Thus it is a question of trying to pray as well and as much as possible within the limits of prudence. In heaven a constant union with God will be our normal lot and one of the big factors of our happiness. In view of this future, too, it would seem that here below we ought to aspire to make this constant union with God or a progressive prayer-life our chief quest.

But can this be realized? Is it possible to reach this without causing violence to our souls or, as they say, "cracking our heads?"

Certainly it is impossible for us to be praying *vocally* all the time. Because of the fatigue involved, one of the greatest spiritual writers of the last three centuries recommended that a priest avoid saying all the hours of the Divine Office in one grouping. Likewise it is impossible to prolong incessantly strict meditation, which is the lowest form of mental prayer and one made up of a chain of distinct reflections or considerations with at least some simultaneous or subsequent affections. The same is true, at least for a very large majority, and particularly for those not exclusively devoted to the contemplative life, in regard to ordinary affective prayer.

In affective prayer, as the name indicates, the affections occupy more of the time than do considerations and reflection. As more ordinarily practised, this form of prayer includes a great variety of affections: for example, sentiments of love, praise, gratitude, contrition, and so forth. In this ordinary form, because of the variety of the sentiments, it can scarcely be made continuous without the risk of brain fatigue. Hence we must look for something else, if we wish to cultivate an intensive and uninterrupted prayer-life.

The next step forward in mental prayer brings us to *simplified affective prayer* or the prayer of simplicity. It is sometimes called acquired or active contemplation, the prayer of simple regard or simple presence of God. In this form of *acquired* prayer, intuition or an immediate grasp of a supernatural truth largely replaces the reasoning process found to a greater or lesser degree in either meditative or ordinary affective prayer. While in ordinary affective prayer there is usually a variety of affections and resolutions, here in simplified affective prayer little variety in either is noted. Likewise representations of the imagination, as of God or our Lord, here have little or no appeal. It is sufficient for the prayer of simplicity that there be a spiritual sentiment or affection, which is not necessarily accompanied by sensible emotions or even by any distinct idea such as a representation of God or our Lord or a conscious reflex thought of the presence of God. DeSmedt, the famous Bollandist, describes it as follows:

"It is enough that the soul be found in a disposition similar to that of a child living for a long time near its mother, whom it loves tenderly and by whom it knows itself to be tenderly loved. It passes all its days near her, it enjoys constantly her presence; but for this it has no need to say constantly: My mother is here, I see her. It *knows* that she is there. When it has something to say to her or ask of her, it has but to lift its head and speak to her; and even when it is not speaking to her, it has a very loving feeling of peace and joy, on account of the presence of its mother."<sup>1</sup>

We said that in the prayer of simplicity there will be some thought or affection that recurs—always allowing for

<sup>1</sup>*Notre vie surnaturelle*, t. 1, 4th ed., p. 468. I am especially indebted to this work (pp. 465-471) for much of the material in this article, especially for the means to arrive at the prayer of simplicity. I have also made liberal use of Poulain, Tanquerey, and Marmion.

some interruptions and modifications—frequently, readily, and rather spontaneously, with little or no development and in the midst of other various thoughts, some useful and others not. Poulain describes this occurrence as follows: "We may compare it to the strands which thread the pearls of a necklace, or the beads of a Rosary, and which are only visible here and there. Or, again, it is like the fragment of cork, that, carried away by the torrent, plunges ceaselessly, appears and disappears. The prayer of simple regard is really only a slow sequence of single glances cast upon one and the same object."<sup>2</sup>

Some other comparisons of things familiar to us are the following. Consider a mother watching her baby. She thinks of it for hours lovingly, with relish, and without reflection and fatigue, but still with some interruptions. All this she does without any concern of mind whatever, for it seems to her such a spontaneous and loving thing to do.

Or again, note how an artist without any fatigue can become absorbed for hours with some beautiful scene or great masterpiece.

As another example, suppose the case of a man who is 2000 miles away from home, when he is informed of the sudden death of his mother. His grief will be so intense and persistent that it will, no doubt, continue to be felt even when he is carrying on engaging conversations on the train homeward for the funeral.

Perhaps best of all is the case of a person in love. Day and night he thinks of the object of his love. Yet his thoughts and affections for his loved one show little variety; and he, on his part, experiences *no need of a change*. Thus for instance a devoted husband and wife can remain alone long hours together at home, not always having new ideas

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<sup>2</sup>*The Graces of Interior Prayer*, 6th ed., p. 8.

to exchange, but still relishing the joy found in being together in quiet and silence. And when they are apart, how readily their thoughts are directed to each other?

When we realize, as we just saw, that God is our loving Father and that we are His dear children, and even more, that God is our Lover, is it not strange that this simplified affective prayer is not more common? Should we not be spontaneously prone to be occupied with this loving Father by a loving, simple, and uninterrupted gaze just as a child is with its mother, or as one in love with the object of his love? We can readily see that this prayer should be a spontaneous outcome of the full realization that God is our loving Father and our Divine and mightiest of lovers.

The prayer of simplicity thus brings with it a threefold simplification: first, that of reasoning or reflection; secondly that of the affections; and finally something that should rather naturally follow: that of our life, which is really a *result* of this prayer rather than an element of it. In ordinary affective prayer there is some simplification of reasoning, but not of the affections; and as the affections of affective prayer become more simplified, this prayer verges more into simplified affective prayer or that of simplicity. It is easy to see how this twofold simplification of reasoning and of the affections will bring a simplification of our entire life—a *consequence* of this form of prayer, as was just said. We pursue our work, studies, and spiritual exercises in the presence of God and with the spirit of faith and love. Thus, as a result of this prayer, ours is a life of uninterrupted and continual recollection. Of course, when we say *uninterrupted* or *continual*, we are not speaking mathematically. We are rather referring to a frequent recurrence.

How are we to begin the practice of this prayer of sim-

plicity? In keeping with the idea that God is our loving Father and the mightiest of all lovers, we must first of all be thoroughly convinced that God tenderly loves us and that He finds great pleasure and satisfaction in our love of Him. Secondly we must exclude from our lives, by thorough conquest of the senses, mind, and heart, every affection which is not perfectly subordinated to the love of God and which cannot serve to *nourish* this love. In brief, through complete detachment from creatures we try to become wholly attached to God. Thirdly, we must put on Christ, God's model Son, by bringing ourselves to a complete conformity with His ideas, longings, conduct, and entire mode of living. The more we put on God's model Son, the Apple of His eye, the more He will love us.

Besides the foregoing, it is also necessary to make a deliberate attempt to live an intensive prayer-life. This prayer-life would include the following points:

a ) A great fidelity to exercises of piety prescribed by rule: making them at the time and place and in the way prescribed, except in the rare cases of hindrance, dispensation, or other lawful excuse.

b ) A similar fidelity, but without childish anxiety or a sense of compulsion, to exercises of supererogation chosen with the approval of the spiritual director or the superior. Whatever these exercises are, they should not be left to passing whims, but should be definitely marked out in a plan of life. This plan might contain such details as the following: the amount of time to be spent daily before the Blessed Sacrament; how this time is to be distributed; how daily recollection is to be linked up with morning prayer; whether or not a weekly Holy Hour is to be made, and so forth. One of the functions of these supererogatory exercises is to help us to perform our prescribed exercises better.

c ) A frequent use of ejaculatory prayer. It may be

preferable to use ejaculations of our own making, since this will insure greater spontaneity on our part as well as greater fervor, whereas other fixed ejaculations are apt to be recited in parrot-like fashion. These ejaculations should be said *slowly* and *with relish*. We can readily be deceived by large numbers here, although we might well aim at large numbers if we can recite our ejaculations with relish, slowly, and without strain.

d) Eager and instinctive recourse to God in all our difficulties whatever they are, as in the case of trials crossing our path, or on the occasion of faults of surprise and weakness. By this constant recourse to God we acquire a habit or disposition whereby in the presence of the least difficulty, suffering, obstacle, or unexpected consolation, we turn immediately by instinct to God, in an *élan* of prayer appropriate to the case at hand. This promptness is an indication of unbroken union of our soul with God. We resemble the little child who instinctively has recourse to its mother in any and all difficulties.

Familiarity with these four exercises, especially with the fourth, will surely bear fruit, even though it may be several years before we acquire the continuity of the prayer of simplicity. If, however, after noble efforts we do not reach this continuity, let us not be discouraged, since there are souls very holy and the object of God's special love who have similar difficulties. Among those who reach this degree of prayer in a certain measure, the majority arrive there but gradually, at the price of effort, or rather of the inner work of grace continued over a period of years. In this matter let us resign ourselves to God's Holy Will, believing that He will dispose all things sweetly.

Beyond simplified affective prayer we cannot advance *with our own efforts*, for the next step forward is into the realm of infused contemplative prayer. However, we ought



to realize that the careful practice of this simplified affective prayer is the best disposition for and a stepping stone to infused prayer. Conceiving the higher phases of the prayer of simplicity as a bridge between acquired and infused mental prayer, let us march forward towards this bridge, resigning ourselves, however, to God's Holy Will, after we have done our part, to decide whether or not we are to arrive on the other side of it—the life of infused contemplation.

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### THE STORY OF CARMEL

The Discalced Carmelite Nuns of Milwaukee have edited a brief history of the Order of Carmel entitled *Carmel of the Mother of God*. The book includes the interesting and traditional account of the foundation of the Order, mentions the existence of Carmelite nuns as early as 1452, and sketches St. Theresa's reform. More in detail is the inspiring story of the Carmelites' early days in the United States. The Carmel founded in Milwaukee in 1940 is completely described, since the book was written especially at the request of many friends in that city.

A frank discussion of the Carmelite's daily routine and of the chief devotions fostered by the Order makes the book both devotional and instructive. Twelve illustrations and a diagram showing the date and location of each monastery of Discalced Nuns in the United States add further interest.

Copies of *Carmel of the Mother of God* may be obtained at Carmel, 4802 West Wells Street, Milwaukee, Wisconsin. The price is fifty (50) cents.—C. A. CHAPMAN, S.J.

## The Handling of Sacred Vessels and Linens

James E. Risk, S.J.

**S**O GREAT is the reverence due the Holy Eucharist that the Church not only requires that special respect be shown to persons dedicated to the service of the Altar, but also demands that the sacred vessels and linens used in the Holy Sacrifice be accorded reverential treatment. The law regulating this treatment is expressed in Canon 1306, one of the canons governing the externals of divine worship.

The first part of the canon prescribes that no one except clerics and sacristans be permitted to handle the chalice and paten, and the purificators, palls, and corporals that have not been cleansed after having been used in the Holy Sacrifice. The second part of the canon prescribes that the first washing of purificators, palls, and corporals used in the Holy Sacrifice be performed by a cleric in major orders, and not by a layman, even a religious, and that the water from this first washing be thrown into the sacrarium or, if this be lacking, into the fire.

The objects of the first prohibition are the consecrated chalice and paten, and certain linens that have been used in the Mass itself, namely, purificators, palls, and corporals. The corporal always comes into contact with the sacred species; and both pall and purificator are likely to do so. The pall can absorb traces of the Precious Blood that may adhere to the rim of the chalice; the purificator can absorb either minute particles of the Host or tiny drops of the Precious Blood, though, generally speaking, none of these should remain after the ablutions.

To avoid confusion, it may be useful to refer to some

objects that lie outside the restrictions of this law. The Code is silent about the ciborium, the pyx, and the lunette. Though these contain the Sacred Host at times, they are not consecrated, and they are not, properly speaking, objects whose function is *directly* connected with the Mass. Needless to say, only a priest or a deacon may handle these vessels when they contain the Sacred Host. No special restriction affects the handling of purificators, palls, and corporals that have never been used at Mass or that have been used, but in the meantime cleansed. The corporal used at Benediction is not included in the prohibition; nor are the chalice veil, burse, vestments, and other accessories of the Holy Sacrifice. But it is well to note here that the absence of any prohibition does not excuse anyone, cleric or layman, from observing a reverential attitude towards all objects in any way connected with the Sacrifice of the New Law. Priests and religious, by word and example, should inculcate this lesson of reverence in the minds of the young, lest a carelessness born of familiarity towards holy things supplant an attitude of respect.

*The persons* allowed to handle these sacred objects, according to the first part of the canon, fall into two classes, namely, clerics and sacristans. One who receives the tonsure formally enters the clerical state according to Canon 108. Such a one may touch the sacred vessels used at Mass as well as the linens described above. The second class comprises sacristans or, as the Code puts it, "those who have custody" of those objects. Sacristans are usually given charge of the sacristy and all the liturgical equipment. An assistant sacristan would enjoy the same right since he would come under the heading of those entrusted with the care of the sacred vessels. Since the law contains no restricting clause, we may conclude that the office of sacristan may be filled by man or woman, religious or lay.

By inference we know those who are excluded from any contact with the sacred vessels or linens. They are those who have never been formally inducted into the clerical state by reason of the tonsure and those who are in no wise charged with the care of the sacristy or the altar furnishings. The mere fact that one is a religious does not confer on him this right. An emergency would justify the handling of the sacred vessels or linens by anyone. Danger of theft or irreverence or harm of any kind would demand their removal to a place of safety by any one of the faithful who happened to be on hand. To prevent immediate contact with the sacred vessels a cloth is sometimes used. This is a laudable custom, but there is no *obligation* to follow it.

It may not be out of place to propose the following question, closely allied to the matter under discussion. Who may arrange the chalice for the priest who is about to celebrate Mass? The first answer comes from the *Rite to be Followed in the Celebration of Mass*, Title 1, no. 1., instructing the *celebrant* to prepare the chalice. The Sacred Congregation of Rites, in response to a query, *permitted* such a preparation to be made by one who is allowed by law or Apostolic privilege to touch the sacred vessels, but in the same response it *recommended* that the celebrant himself carry out the prescription of the *Rite of Celebration* just mentioned. This is found in the Authentic Decrees of the Sacred Congregation of Rites, no 4198.

The second part of Canon 1306 concerns the first washing of purificators, palls and corporals used in the Holy Sacrifice. These objects are mentioned in particular because they are used in the Holy Sacrifice in such a way as to come into contact with the sacred species; the corporal, since it provides a resting place for the Sacred Host; the pall and purificator, since their functions do not exclude the possibility of contact with the sacramental species. The

same may be true to a very slight extent of the little purificator used to dry the fingers of the priest who has distributed Holy Communion outside of Mass or who has helped the celebrant to distribute Communion during Mass. No other linens are affected by this law.

*Persons allowed to wash these linens are clerics in major orders to the exclusion of all others.* The washing reserved to major clerics is the first washing, a more thorough cleansing being left to others. The two additional washings are traditional but *not obligatory*, nor is there any obligation to throw into the sacrarium the water from these additional washings. The exclusive nature of this function is clear from the exhortation given to those about to be ordained subdeacons. The ordaining Bishop addresses them in these words:

"Dearly beloved sons, who are about to receive the office of the subdiaconate, consider with care the nature of the ministry which is given to you. It is the duty of the subdeacon . . . to wash the altar cloths and the corporals . . . the cloths which are laid over the altar should be washed in one vessel, and the corporals in another. And none of the other linens should be washed in the water in which the corporals have been washed, and this water should be thrown into the sacrarium."

Any exception to the law expressed in Canon 1306, part 2, must be granted by the Holy See. The Congregation for the Propagation of the Faith, realizing the emergencies and the inconveniences that often arise in the mission fields, has granted to missionary Bishops the faculty to permit Sister sacristans to perform the *first* washing of the purificators, palls and corporals, a duty reserved by law to those in sacred orders, as we have just seen. When there is a serious reason for it, this same privilege can be obtained

from the Congregation of Religious for Sisters outside mission districts.

A final word concerning the *obligation* imposed by canon 1306. The first part of the canon does not seem to impose a strict obligation on lay persons not to touch the sacred vessels and linens, but merely a caution for superiors not to let them do so. The second part of the canon is phrased more strictly: "Purificators, palls, etc. . . . *must not be given to lay persons for washing . . .*" To deliberately act contrary to this prohibition without a sufficient reason would be sinful; though, in the opinion of eminent commentators, it would not be a serious sin, as the matter is hardly grave, and the irreverence manifested would be slight. Of course a special emergency might arise in which these linens should be cleansed without delay. The absence of a major cleric and the inconvenience involved in finding one would then justify a lay sacristan in performing the first washing of these linens, and no sin would be committed in the case. The spirit of reverence that has always characterized religious sacristans makes easy the observance of this law.

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#### PAMPHLET NOTICES

*What is the Bible?* by the Reverend Francis P. LeBuffe, S.J. Revised edition. Single copy by mail, 12 cents; 50 copies, \$4.00; 100 copies, \$7.00. The America Press, 70 East 45th Street, New York 17, N. Y.

*Indulgence Aid, and Little Prayers with Plenary Indulgences*—both by the Reverend Francis J. Mutch. Each 10 cents per single copy; 5 for 25 cents; 100 for \$3.50. Our Sunday Visitor Press, Huntington, Indiana.

## The Principle of Leadership in Catholic Action

Youree Watson, S.J.

**A**RE we religious perfectly satisfied with the youth committed to our care? On the whole our boys and girls are "good"—no question of that. One cannot but be aware, however, that in most of our young people this goodness is mixed with a more or less high degree of worldliness, so that a painful new question inevitably presents itself: will they stay good after they have left us?

We must acknowledge that very many of our Catholic students<sup>1</sup> are worldly. Their ambitions are of the earth; their heroes and heroines are from Hollywood, not Heaven; their daydreams revolve around the hope of amassing a fortune with its accompaniment of pleasure and prestige, or of wielding great power and influence (of course, they will be benevolent despots!) or of living long, comfortable (ignoble) days. Surely they intend to pay to God the tribute of weekly devotion, and in many cases considerably more; but in their ordinary daily thinking the supernatural life of grace doesn't loom very large or shine very brightly, so that we wonder if in the end they will not be ensnared by the spirit of this world and come to have much the same point of view on life as the pagans who surround them.

Why this worldliness? The obvious answer is that it springs from the worldly environment in which our youth live. And when I say "environment," I am not using the

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<sup>1</sup>Although in this article the technique of specialized Catholic Action is for the sake of definiteness applied to a particular environment; namely, that of the student world; nevertheless, with certain minor adjustments the very same technique is equally applicable to other environments, as that of farmers, or of workers, or of professional men and women: doctors, nurses, lawyers, etc.



word in a narrow sense. All the numerous influences that come to a person from without—the sounds that crowd his ears, the sights that flood his eyes, and all the “meaning” which these carry—constitute his environment. Almost every action of a man is at the same time a reaction to his *milieu*. Understood in this broad way the influence of environment on character is of incalculable importance.

If then we are to lead the masses of our youth to the feet of Christ, we must take into serious consideration the environment, the *milieu*, in which they live. If the custodian of a goldfish pond discovers that his fish are slowly dying because of some poisonous substance in the water, he doesn't engage in the long-drawn-out task of treating each fish separately with some specific remedy, only to leave him in the water to be reinfected—no, he simply proceeds to change the water. The efficient process of saving souls is not dissimilar.

Why do we insist that Catholic parents send their children to our religious schools, if not in order that these may receive their education in a proper environment? Certainly, relative to the environment of a public school, the “atmosphere” of any St. Joseph's or St. Anne's Academy is definitely superior. But we must not deceive ourselves; what we say to the pupils *in the classroom* is only a part of the school environment and, from the point of view of character training, not the most important part. Most teachers will no doubt agree that our students are more affected by what the majority of their companions think and do than by all we can tell them about what they *ought* to do.

Besides, a student is not exposed merely to the school environment. First of all there is the home, which of the several elements of the total environment is in the long run the most important. If the home is truly Christian, our worries will be halved from the start. However, a special

factor for teachers to bear in mind is that from early adolescence the influence of parents is very considerably lessened by the natural craving for independence from older people—"freedom from the apron strings"—that awakens at this period.

But child and home alike are strongly affected by the influences of our great public amusements: the movies, radio, books, and magazines (to say nothing of comics and comic books). These too are youth's environment, insofar as they constitute the matter of his experiences, the source of innumerable ideas and judgments, his stimuli to action. All these are, as a rule, not immediately dangerous; it is their slow but steady inculcation of false attitudes on life that makes the Christian educator fear them. How often, for example, do they not show, in vivid, concrete portrayal, how a person can be supremely happy without the aid of God and religion! It is a platitude to say these public amusements are pagan, but like so many platitudes it states a truth too often ignored. No one who allows himself frequently to enjoy such things, and does not at the same time react against the wrong attitudes of mind which they so commonly imply, can possibly escape being tainted with naturalism, or, if you prefer, worldliness. He will come ultimately to consider the supra-sensible world—*terra incognita* to most movie and radio stars and to heroes of fiction—as of little practical importance. Religion will be thoroughly dissociated from life. It is this propaganda of modern paganism, joined with a constant association with an ever-growing number of religious indifferentists, which acts on home and individual to pervert the straightness of our Christian thinking.

We immediately recognize the fact that, if we are seriously interested in training the character of our young charges, we must in some way try to improve their environ-

ment outside the hours of formal class, and even the environment of the classroom insofar as it is not constituted by ourselves—how many classroom traditions of indolence, inattention, cheating, or of something-less-than-innocent deviltry flourish sometimes in our despite!

Now, we cannot affect the family environment directly; no more can we affect the "public amusement environment," except, perhaps, negatively in our boarding schools. What then can we affect? That which, when all is said and done, is, for older students at least, probably the most important of all environmental factors: the influence of fellow-students.

But are we not in a vicious circle? What can *we* do to influence the student *milieu* other than to prepare with utmost diligence our catechism classes, our little spiritual talks, our references to God and His saints scattered throughout the daily lessons? No more, perhaps, is possible to us working as teachers on the student mass as a whole, but there is a certain indirect approach which may prepare white harvests for our zeal. We must get *allies among the students*, must win over to the cause of Christ's apostolate two or three leaders, and then set them to work on their fellow students. This is according to the principle of "like to like" recommended so warmly by our late pontiff, Pius XI: "Each situation will have then," he tells us, "its corresponding apostle: the apostles of the workers will be workers; the apostles of the farmers will be farmers; the apostles of the seamen will be seamen; *the apostles of the students will be students.*"

We have thus far considered a grave problem of our times—the poisoned air of modern life in which our Catholic youth must breathe and grow—and we have intimated its solution; namely, specialized Catholic Action with its leadership technique. Catholic organizations for youth

have always stressed the importance of developing leaders, but specialized Catholic Action is entirely based on what we might call the *principle of leadership*. This can be simply expressed as follows: there *are* leaders in every human environment: namely, persons who have a strong influence on others, whose personal opinions become the opinions of many, whose conduct or misconduct sets the style, so to speak, for their companions. To this truth is the corollary: there are *followers*, persons easily influenced one way or the other. Of course, there are many degrees in the ability to lead; but a really powerful personality will usually be able to override the weaker influence of lesser leaders. This is true whether on a world scale a dictator sways the thought of millions, or a fourteen-year-old student manages to get the crowd to accept his ideas and schemes.

One might argue that this "principle of leadership" seems undemocratic. The objection is at once seen to be pointless, for by this "principle" we say no more than that men have different degrees of intelligence, imagination and emotion, of temperamental courage and prudence. Again, the "principle" merely states the *fact* of natural leaders; it does not assert that these persons have any *right* to govern others authoritatively, unless they should be delegated to this by popular choice. Can one deny, moreover, that it is ordinarily the natural leaders who rise to political power even in a democracy? It is not different in the case of social influence in factory or farm or classroom.

If there are natural leaders—as psychology and literature and, indeed, every day experience affirm—it is of utmost importance in the battle ever going on between Christian and pagan influences in the various environments that we win leaders to serve wholeheartedly and with the deepest conviction on Christ's side. But there are many leaders in every environment, and some will not easily be

brought to fight for the Christian ideal, so that we must content ourselves in the beginning at least with winning over *two* or *three* leaders of considerable influence. Of course, these leaders acting alone could never change the whole environment of a school. However, with the aid of a powerful, closely-knit organization based on the principle of leadership they could go far toward the realization of this. The Catholic Action *cell* with its ramifications provides us with such an organization.

Organization is necessary. Some people have an unreasonable contempt for organization. They could learn a lesson from the Communists and Nazis, who have succeeded in firing their youth with a burning enthusiasm for their false doctrines by means of an extremely well-organized onslaught on their intellects and emotions. "Organization," wrote Pius XI, "is a necessity of the time." Later in a public discourse he added: "Good, well-disciplined organization can alone achieve full success." The present Papal Secretary of State, in a letter written two years ago to the president of the Canadian *Semaines Sociales*, after recalling the exposition of Catholic Action given by our present pontiff, Pius XII, added by way of further specification: "Catholic Action is a *strongly organized* collaboration, differentiated according to the different categories of persons to be reached . . ."

There are, as we know, many types of organization. What we want is an apostolic organization, one whose primary aim is the conquest of souls, whose spirit is militant Catholicism, and whose dynamic structure gives full scope to the leaders to lead. Such again, as we shall show, is the organization proper to the Catholic Action cell with its accompanying teams.

The cell is a group of about eight persons exercising a very active apostolate, a group of young students or factory

workers or farmers or others determined to win over their environment to a more thorough and living Christianity. Their characteristic technique is the Social Inquiry. This consists of three fundamental steps: OBSERVE, JUDGE, ACT. According to these, they first investigate the state of their environment, usually in regard to some particular religious or moral question. In a school such topics as the following would be looked into: the spirit of fraternity among students, attitude of students toward study, honesty in school work and games, attitude toward authority, attitude in regard to the Mass, preaching, religion class, and so forth. Other inquiries would take up corresponding problems of the students' home life. As each of these larger inquiries would constitute more or less a whole year's work, they would all be subdivided into a number of subordinate inquiries.

Having carefully observed the actual situation—a process which may include several weeks in a minor inquiry—the militants will next consider what the *ideal* situation would be. A most effective way of doing this is by a sort of group meditation on those Gospel passages which bear on the problem in hand. If no immediately pertinent passages can be found, then the teaching of the catechism, supplemented by information from moral and ascetical theology, can be substituted for these. Naturally, the guidance of a priest or religious is always called for here.

The all too common, but none the less sad, discrepancy between the actual and the ideal will awaken in the student pity and the desire to do something to help out, and also, if he be a real leader, a definite sense of responsibility for others who, perhaps with no less good will, are less blessed than he with religious conviction and moral strength. This, the Judge stage of the inquiry, consists ultimately in a

firm practical judgment: "I ought to do something about this." Exactly what is to be done must now be decided on—both a long range activity and also some definite things for the next week. Lastly there comes the all important execution—the *action* toward which all cell activity is orientated.

The main features of the cell and its technique were well described in an article by Father Albert S. Foley in the May issue of this REVIEW. Moreover, all those who would actually wish to start a cell can find all essential material in *The Technique of the Catholic Action Cell Meeting*. This excellent booklet was recently compiled by Father Stephen Anderl and Sister M. Ruth (see REVIEW FOR RELIGIOUS, July 15, 1943, *Booklets*, p. 251). In the present article, as we consider anew the workings of the technique, we can touch on many points which for lack of space could not be taken up in Father Foley's article: but above all we wish to observe as we go along how the principle of leadership comes into play.

The young person who is most outstanding for his apostolic leadership will naturally become the president of the Catholic Action organization. As the most zealous of the officers, he is expected to keep the ardor of his two fellow officers up as close as possible to his own high level (while their companionship will save him from the weakness of isolation). All three—president, secretary, and treasurer—constitute a governing committee made up of the most ardent of the youthful lay apostles in the cell. As "apostles of the apostles" they must be given very special attention by the director (in *official* Catholic Action this is always the *chaplain* appointed directly or indirectly by the bishop; but in many schools a religious assistant exercises much of the immediate direction under the general supervision of the chaplain, who, moreover, must attend to his



priestly function of guiding souls). If the chaplain or assistant cannot be present at the officers' meeting, the president of the Catholic Action organization should discuss all important matters with the one or the other ahead of time.

Why the officers' meeting? Precisely in accordance with the principle of leadership. The officers are leaders relative to the ordinary cell members; they are to exert their encouraging influence on the rest. They will surely do this if they have come together ahead of time and planned the matter to be brought up in the cell meeting. They will then be able to furnish fresh ideas, if these seem to lag, and new motives where these are called for; they will at the same time have organized a united front which those who would be tempted to think certain points in a campaign a bit too difficult will find it hard to resist.

We have seen the principle of leadership active within the cell itself. In the actual apostolate of the cell members—which we are now to consider—its application is even more important. To begin with, the apostolic influence which the cell exerts is of two kinds: *general*, by means of all the ordinary types of propaganda—talks, skits, posters, bulletins, and so forth; *personal*, by means of man-to-man contact. Both are important, but the latter is more distinctive of the cell-movement and absolutely indispensable to its success. It is carried on chiefly through small groups known as "teams."

The "team," which is certainly an integral part of cell technique as it has been worked out in the now international movement of Jocism, has sometimes been too much neglected in the "cell movement" of this country. However, according to the best practice here as elsewhere the cell is made up of "leaders of teams." In Jocist literature, to

be sure, the cell meeting is often—and properly—called “the meeting of team leaders.”

What is a team? It is a group of about four or five persons under the influence of a leader. The names given to this leader indicate what is expected of him: in New England among the Franco-Americans he is known as a “*responsable*”; and this key virtue of responsibility is also stressed in their slogan, “Your team is your family!” More commonly he is known as a “*militant*.” As his name implies, the militant is a full-fledged apostle, lavish of his time and energy for Christ, willing to do hard things for the triumph of His cause. The team member is one who, while not willing to “go all out” for Christ, is, nevertheless, willing to cooperate in many ways with his militant leader in his apostolic work. A militant’s team will be drawn from those with whom the militant finds himself in most frequent contact. For the most part they will be those whom he would naturally influence, including, perhaps, a couple of close friends; for, after all, the first ones whom the militant should wish to lead to a closer service of the Ideal are those most intimately associated with him: his brothers and sisters, his friends, his acquaintances.

The militant should gather his team together—the more informally the better—at least every two weeks (whereas the officers’ meeting and cell meeting would be a weekly event); he will, of course, keep in frequent touch with the individual members, giving special attention to anyone whom he thinks to be of *leader* caliber, capable himself of becoming a militant. It is not necessary, however, for an evident leader to pass a definite term of apprenticeship on a team.

We begin to see how the good personal influence radiates. In any particular inquiry with its resultant campaign the initial spark may come from the chaplain or religious

assistant of the Catholic Action group, but it is essential that the cell officers catch fire. At the cell meeting these set aflame the other members of the cell. Each of these militants has, in turn, the primary task of communicating his convictions to his team; then he must raise them to that pitch of enthusiasm wherein they themselves will be sufficiently apostolic-minded to try to get yet others to see the thing as they do. If each team member on the average wins over one other person, see how far the "drive" will have gone already! Let us say there are seven young people in the cell, each with a team of about four members. Then twenty-eight persons will be actively engaged in promoting any campaign decided upon by the cell. These twenty-eight will get at least twenty-eight more. Then some of these last "sympathizers" can be counted on to exert further influence, to win over, say, fourteen more; so that at the beginning of every concerted effort toward the realization of the Christian social order the leaders could count on about seventy regulars! If the general propaganda is well conducted dozens more are sure to "come around"; while as the thing becomes more and more widespread, many others will "climb on the bandwagon."

The team is the ordinary instrument by which the leaders keep in touch with the mass and leaven it. For the benefit of those who may doubt the necessity of this somewhat complicated system of personal contacts, we might call to mind again the "good" example of the Communists and Fascists along these lines. But to choose a less exotic illustration, let us consider one of our own American political campaigns. If a person has any knowledge of the procedure followed—which is in the last analysis purely and simply an effort to persuade people to do something, for example, to vote for such and such a candidate—he will realize that for this, cell-team organization is both

natural and essential. There will be general propaganda in such a campaign: posters, handbills, newspaper articles, and so forth. But no candidate would dream of doing without a little cell of supporters in every important voting center—a cell of campaigners who will work chiefly by personal contact, who will try to enlist to the cause more and more active supporters or at least sympathizers who, when occasion offers, will put in a good word for their side. This organization may be ordained for a very different ultimate purpose from the organization found in Catholic Action, but their immediate end is the same—to influence public opinion. Catholic Action organization too must take into account the general rules of persuasion, and the natural ways of leading the public mind. This is what the new technique actually does.

It is apparent that it demands a lot, not only from youth, but likewise from us, the chaplains or assistants. Nevertheless, the results will be so exceedingly worthwhile (and the consequences of our failure to invigorate the religion of our student masses so terrible) that there is not one among us who will stop to count the cost.

The results *have been* exceedingly worthwhile wherever it has been seriously tried by competent directors. For all this is not just "theory"; movements using this technique are flourishing in some eight different countries and are well established in about fifteen more. Even in our own United States, where the movement hardly dates back more than four years, it is being carried out in very many places. And as elsewhere so also among us such organizations, whether operating independently or as a sort of "apostolic committee" within some larger, long approved organization, are in a particularly effective and intimate way preparing leaders for Catholic Action—*official* Catholic Action, if the bishop of the diocese should see fit to give his

mandate for this, as indeed several bishops have already done in particular instances.<sup>2</sup>

Young men and women, boys and girls are getting their companions to live fuller Christian lives. Sometimes we read that they have cured an unhappy lad of the habit of telling dirty stories; again we hear of them stopping an epidemic of cursing. Now we find them substituting admiration for Christ for admiration of Superman; now they will be getting their fellows to go back to the Sacraments, which they have been neglecting. In one city a year after their first beginnings nearly every cell had either won a convert or brought several fallen-away Catholics back to the Church—and often enough such successes as these are won under circumstances which call for truly heroic courage and charity on the part of the young lay leaders. To sum up, these militants are fighting for whatever will promote the reign of Christ in the student world—anything from changing public opinion on the relatively mild moral blight of cheating in class to remedying the truly grave evils of over-drinking and improper dating.

Their work is by no means all negative; rather it is fundamentally positive. In their observation of the actual moral and religious situation of the environment, they seek for every force tending to uplift and do all in their power to encourage it. Such a spirit leads them—allowance made for human weakness—to cooperate with all our older Catholic organizations, to work through them and with them, and, when occasion offers, to serve them.

<sup>2</sup>It is necessary to distinguish between Catholic Action less properly so-called, by which is meant any apostolic lay activity, and Catholic Action in the strict sense of the term, which designates a particular, definite *organization* with an episcopal mandate for its apostolate. For a complete explanation of the nature and characteristics of Catholic Action the reader is referred to Father Wm. Ferree's booklet: "*An Introduction to Catholic Action*," N.C.W.C. (Washington, D.C.) and to Archbishop Charbonneau's *Pastoral Letter*, The Apostolate Press, 110 E. La Salle Ave., Southbend, Indiana.

This movement is by now firmly established in some of our schools. However, through our graduates specialized Catholic Action should spread among the workers and other groups. This, as Bishop McGavick says in his inspiring foreword to the booklet on cell technique referred to above, is *the great hope of the Church*.

The achievements thus far would, indeed, seem to justify this hope. They may well be illustrated by the story of a former militant in a mid-western university. This young man was suddenly snatched out of school and sent to a naval training base. The job assigned to him was that of clerk in an office under a Master of Arms who runs a certain company. This MA was a fallen-away Catholic, and foul-mouthed. However, the militant, who happens to look amazingly mild and unaggressive (a leader does not have to be noisy and self-assertive!), started to use what he had learned in the cell back at the university. He "brought this MA round," got him to stop obscenities, and took him to the chaplain to have his marriage fixed up. Now the MA is making every "gob" whom he hears using bad language scrub out a barracks, sends others to Mass or to church, or something of the sort. He is also reading a good deal of Catholic literature supplied by the young apostle, who likewise gave him his rosary, medals, and whatnot when the MA asked for them.

The sailors call this militant the "preacher," but he just laughs at them, jokes good-humoredly with them, gets them to attend Mass, even got a crowd of them to go to Mass and Communion every day for a week before Mother's Day.

He is now working on the problem of "leaves." Many of the young boys go out to the tough districts of nearby cities and come back with souls badly stained. He is trying to get a team of older fellows quietly to plan leaves and week-ends and herd small groups of youngsters around to

decent entertainment. This means plotting, getting tickets, spending much time that he might employ for himself in legitimate recreation. Yet his apostolic spirit and his sense of responsibility drive him on to new battles for Christ.

There has existed for centuries an all too popular misconception that only priests and religious are supposed to be saints, that theirs alone is the business of saving souls. This false notion has been the cause of truly calamitous losses in the realm of grace. Theologians have often demonstrated the falsity of this ancient, Satan-born lie; our young militants are even more effectively disproving it by the Christ-like beauty of their deeds.

So enthusiastic are these Catholic Actionists, so zealous in their apostolate, so ardent in their desire to serve (the movement has been called "charity on the march"), so strong in their conviction of the social lessons of the doctrine of the Mystical Body, that the story of their efforts and victories—may it some day be written in full—reminds us not a little of the things we read about the first Christians in the *Acts of the Apostles*. If we were to try to sum up their spirit in a word or two, we should say it is a spirit of *Christian conquest*; for our new technique has truly revealed to us many a secret in the art of training leaders for the army of Christ.

It was doubtless with such glorious possibilities in mind that Cardinal Lepicier, Prefect of the Sacred Congregation of Religious, some years back called "the knowledge of Catholic Action henceforth indispensable to all who are engaged in the education of Christian youth."



## Devotion to the Holy Name of Jesus

Gerald Ellard, S.J.

A SPECIFIC devotion to the Holy Name of Jesus is a legacy to us from the Middle Ages. A zealous son of St. Francis has recently summarized the history of the devotion in a doctoral dissertation, presented at St. Anthony's Pontifical "Athenaeum" in Rome, and now published in this country.<sup>1</sup> Its style is lively, not to say, sprightly; its factual data, well-substantiated; its inner story, very interesting.

If the roots of the devotion are traced to some classic patristic passages, which were quoted by medieval writers with all manner of ascription, still it is in the written records of the twelfth century that the devotion is found to have taken on its characteristic notes and forms. St. Anselm of Canterbury (d. 1109), St. Bernard (d. 1153), and his great Cistercian contemporary, St. Aelred of Rievaulx, England, (d. 1167), were among the foremost promoters of the devotion at that time, as, in the subsequent century, was the author of the *Jesu dulcis memoria*. Under Pope Innocent III (1198-1216) a Mass in honor of the Holy Name was first approved. St. Francis of Assisi (d. 1226) bequeathed to his order a special reverence for the *written* Name of Jesus. Under the presidency of St. Bonaventure, the Council of Lyons (1274) decreed that all should bow the head on hearing or pronouncing the Name of Jesus.

In the fourteenth and early fifteenth centuries, most particularly in northern Italy, this devotion was giving its prestige to multiple associations, confraternities, and even institutes of religious. Thus in 1338, the *Compagnia del Gesù*, a group of flagellants at the Santa Croce Church in Florence, claiming a long corporate existence, was given by extension the privileges of the Friars Minor (pp. 122-3). More famous were the Jesuati, and their female counterpart, the Jesuatesses, respectively a nursing brotherhood and sisterhood founded in 1354 at Siena by Blessed John Columbini and his cousin, Blessed Catherine Columbini. The men's organization had existence as a religious institute for three full centuries, the women's for more than five hundred years.

<sup>1</sup>*History of the Development of Devotion to the Holy Name*. By Peter R. Biasiotto, O.F.M. Pp. xii + 188. St. Bonaventure, New York, 1943. \$1.50. Page numbers cited in the present article refer to this book.

Of course the greatest popularizer of devotion to the Holy Name was the Sienese Franciscan, St. Bernardine (d. 1444), by means of his celebrated painted monogram. St. Bernardine founded in Siena in 1425 what he called the "*societas benedicti nominis Yhesus*," (p. 123).

An interesting linking of Franciscan, Dominican and Jesuit fortunes is seen in the circumstance that the oldest Holy Name Society in Rome was St. Bernardine's foundation in 1427 in a small church that then occupied part of the site of the present Church of the Gesù (pp. 95, 6).

The author advances the suggestion that St. Ignatius of Loyola derived his devotion to the Holy Name in part from the then current legendary account of such a devotion on the part of his patron, St. Ignatius of Antioch. According to the legend, the heart of St. Ignatius of Antioch was cut open after his martyrdom, and there in letters of gold was found the Name of Jesus. The suggestion does not lack probability, since it is well known that the founder of the Society of Jesus was at baptism given the Christian name of Inigo, and that he deliberately took the name of Ignatius after his conversion. The legend concerning St. Ignatius of Antioch is found in the *Legenda Aurea*, read by the wounded knight of Pampeluna during the period of convalescence that was climaxed by his conversion.

St. Bernardine had much to suffer, chiefly at the hands of religious of other institutes, before the devotion he was preaching had overcome all opposition. The dissertation recounts the story, but there is no need of entering upon it here.

The story of the growth of the devotion is broken off at the zenith-point, the account of the great Battle of Belgrade, July 21-22, 1456, when, inspired and led by St. John Capistran, under the sole rallying cry of *Iesu*, the attacking Christians were victorious over vastly superior forces of Islam.

Among the interesting links with the present age, mentioned at the end of the dissertation, are that the Litany of the Holy Name, suppressed together with nearly all litanies in 1602, was restored to the Universal Church by Pope Leo XIII in 1886, and that a petition was handed in at the Vatican Council for the addition of a Preface of the Holy Name to the Missal. Doesn't Cardinal Newman tell us, too, of his own boyhood institution of a prayer-union to be known as the Society of Jesus?

## A Summer School in the Spiritual Life<sup>1</sup>

Patrick M. Regan, S.J.

A COURSE in the spiritual life is something comparatively new in summer school curricula. Let it be noted at the outset that it is not a course in philosophy, a summary treatment of questions in special ethics. Nor is it a course in dogmatic theology adapted to the needs and talents of religious. Nor is it, as some insist on calling it, "Religion," a course closely related to dogma. Neither is it so particularized or restricted as a series of lectures on mental prayer, for example. Rather the spiritual life course pertains to ascetical theology, since it has for its purpose the explanation of some aspects at least of the life of perfection religious follow according to their institute.

The particular course in the spiritual life which is the subject of this article was given at Webster College in Webster Groves, Missouri, during the past summer. There were some two hundred and fifty Sisters in attendance at the course, most of them Sisters of Loretto; besides these there were also Sisters of Mercy, Ursulines, Daughters of the Cross, Sisters of Notre Dame de Namur and Benedictines.

### Textbook

The choice of a textbook is as difficult as it is important. One instinctively thinks of *The Spiritual Life* by Tanqueray; as a matter of fact this text has frequently been used in similar courses. It labors under the difficulty of being too encyclopedic for a six weeks' course. Yet there are not many other works of ascetical theology written in English. One must avoid the mere devotional, since the object of the course is to teach underlying principles of the life of perfection. Ultimately we selected Dom Aelred Graham's book, *The Love of God*. The particular advantage of this work is that it treats the essential element of the spiritual life, the love of God, under various

<sup>1</sup>During the summer the Sisters of Loretto provided courses in the spiritual life in a number of their larger houses, thus making it possible for practically all their Sisters to attend such a course. Father Regan was one of the many priests conducting the courses. We asked him to give us his impression of his course. The response is contained in the present article.—ED.

aspects; conversely it gives a conspectus of the spiritual life under its most fundamental aspect. In the words of the author: "... we have chosen to discuss the love of God in the light of Thomistic principles rather than make miscellaneous selections from authorities who, though possessing greater emotional appeal, are not so fundamentally satisfactory" (p. xii). Furthermore there is the added advantage that the spiritual life is thus unified, all its parts tied together by the predominant idea of the love of God.

It was a revelation and inspiration to those who followed the course to consider the way of God as it is treated in the first section of the text, "The Nature of the Love of God." The reason for this new enlightenment is significantly brought out in the very chapter headings: "The One Who is Loved;" "The One who Loves;" "The Love Itself." Most of the matter treated in these chapters is ordinarily taken for granted or merely alluded to in the training of religious; but a study of these chapters will convince one that the spiritual life suffers greatly from passing over such fundamentals.

In the second section of the book, "The Conditions of this Love," the necessity of growing in knowledge of God takes on new significance when considered as a condition for growing in the love of Him. Likewise, "Drawing near to God" and "Unworldliness" (two remaining chapters), as conditions of growth in this love of God, appear under a new and attractive explanation. The third section of Dom Graham's book, "The Expression of this Love," treats: "Prayer," "Self-abnegation," and "Action." Our six weeks' course concluded with the study of prayer as the expression of love. This was an excellent stopping place, as it completed the re-organization, as it were, of the copious life of prayer of the religious under that arresting aspect often neglected: the expression of the love of God.

That each member of the class might have an available record of the course, a summary of the class lectures was made and issued in the form of mimeographed notes. Not quite so satisfactory as the book itself, these had the advantage of being considerably less expensive. Each Sister had her own individual set of the notes, which she was free to annotate during the lectures; furthermore they were hers at the end of the course, a handy reference for future study and meditation.

### *The Lecture*

As there was a double lecture period, there was danger that the

course would become dull and tiresome, especially on the hot July days in St. Louis. Moreover, a spiritual life course can easily deteriorate into a monotonous repetition of pious platitudes which have been offered the auditors from the early days of their religious life in retreats, exhortations, instructions, rules and books of devotion. The course should be aimed at the enlightenment of the intellect, and very interesting indeed will be reactions of the listeners as they realize more deeply the what, the how, and the why of the practices of religion. The lecturer must be prepared to exhaust all the skill of pedagogy he may possess to make the course interesting and enlightening. The blackboard with its diagrams must really slave to make sublime and abstract thoughts a bit less difficult for the mind to grasp. Countless examples, as original as possible so that they may make a deep impress on the memory, must illustrate the matter at every step. Anyone who reads a page or two of Dom Graham's book will perceive at once he has not steered clear of deep philosophy and theology. But that is precisely what the Sisters want and need, though it must be adapted to their capacity. Lest the matter overawe, insist with the author: "The philosophy of the Church is not an esoteric doctrine; it is nothing more formidable than common sense and requires for its understanding only patience and mental simplicity. Indeed, experience shows that scholarship and imaginative brilliance can often be obstacles rather than aids to anything deeper than a verbal appreciation of the *philosophia perennis*. Here, as in another context, the things hidden from the wise and prudent are revealed to babes." (p. 5)

Variety was also introduced into the class by the use of the "question box," the numerous contributions to which were read and answered at the end of the first period each day. This was found to be the most feasible way of maintaining contact with the audience. It afforded the opportunity of wording questions carefully and circumvented the fear of speaking out before a large group. Still, many chose oral questions also.

Another bit of variety was achieved by electing one of the Sisters as "Mistress of Novices" and referring practical cases to her. This opened the way to off-the-record discussion which was also helpful.

## Semi-Retreat

But a spiritual life course, to attain its ideal, cannot be merely a series of classroom lectures. As Dom Graham notes on the title page of his book, citing St. John of the Cross: "At eventide they will

examine thee in love—." Love, as well as knowledge, should grow in such a course. The soul should reap its harvest, the spiritual life should be improved, the lessons of the classroom should be reduced to practice. And the director of the course should help individual souls in their personal efforts to reduce the principles to practice. Each day, therefore, an hour was set aside for confessions and another hour for individual private conferences. The eager response to these opportunities was clear enough proof of their great utility. The final exercise of each day was the giving of points for the meditation of the following morning; this afforded the director another opportunity to bring theoretical teaching down to the plane of practice.

The Sisters appreciated this semi-retreat atmosphere. It was somewhat the realization of a dream that has come to many of us in time of retreat: if only we could have a get-together to discuss some of the excellent spiritual matter offered in the various retreat conferences, surely great profit would accrue to our souls. The Sisters realized this to the full. The dinner and supper tables buzzed with discussion of the spiritual life, while the conversations at recreation never suffered from that mid-summer ennui that so often afflicts them. As one put it: "We really battled it out and for once knew what we were talking about"; and another: "Why can't we have such spiritual conversations all the year round?"

### *Fruits*

Only God, of course, can judge the fruits of such a course. But all the indications are that this forward-looking policy of the Sisters of Loretto will pay spiritual dividends for years to come. Such enthusiastic participation in the course, such earnest application, such deep interest in spiritual theory and practice must fructify. Not only will each individual gain but the order also will gain by having its whole spiritual tone deepened and made more substantial. While it is true that new knowledge does not necessarily lead to new love and better service, still among religious of high ideals and purposes it can hardly fail to accomplish that result. Thus the certitude we have that we grew in knowledge of God in our summer school of the spiritual life is a trustworthy guarantee that we also grew in love.

## Communications

[EDITORS' NOTE: The following letters are the first responses to the Editorial in the July number (p. 217). Other communications on Vocation will be welcomed and will be printed anonymously unless the writers explicitly request that their names be given. Address communications to: The Editors of Review for Religious, St. Mary's College, St. Marys, Kansas.

The Editors assume no responsibility for the opinions expressed in the communications. Judge them on their own merits.]

Reverend Fathers:

I have found on more than one occasion that a hopeful candidate for the religious life will seek advice from several persons at the same time. Such a one is inclined to choose the advice more to her liking, though it may not be more to her advantage. I have in mind a girl who had been in the convent. After a few interviews it was perfectly clear that she had no vocation. But another priest, quite truly not at all familiar with the religious life, advised her to try again. She tried and lasted less than six months. Today she is quite a nervous wreck and resentful of those who did not "keep her" in religion.

Another girl, having made two attempts at the religious life seeks counsel from a nun and from me. The nun insists that she should try again—though this nun was not of either community which she had tried—and is in opposition to me who advise that she should not try a third time. A former mistress of novices to this girl has assured me that she had no vocation—a desire but not the gift of vocation—and it is next to impossible to persuade this girl that she should seek to settle herself in some position in the world. So I would make a point that there should be no more than one who is to guide and direct a vocation. The conflict of advice is almost certain to result in disaster for the advised.

Another point on which I should like to see you take a stand is that second and third attempts generally are bound to be futile attempts. I do not mean to say that occasionally a girl or a young man may not have made a wrong choice in the first place. But this should be carefully tried and tested before he or she will be encouraged to make a second attempt in a second community. Nor do I mean to say that, where sickness has required that one leave a community, one might not be readmitted to the community of the first choice; I do not mean to say that when family needs may have forced a departure from



## COMMUNICATIONS

religious life such a one cannot be taken back into the community that had been "home" the first time.

But from my experience, and it has been over some twelve or thirteen years, and with a couple of scores of those about whom I speak, I don't hesitate to say that if once tried it should not be tried again, especially if the community of the first choice would not readmit the candidate. A community that makes a specialty of receiving subjects who have belonged to other communities is apt to become a home of malcontents. If communities—and all of them are in need of subjects—could be brought to realize that quality not quantity makes for the best community life and religious spirit, as well as for the accomplishment of great things for God's lasting glory, there would be fewer defections from the ranks of religious life and there would be a fuller accomplishment of the ends for which each community was established.

Reverend Fathers:

May I suggest, in the matter of vocations, that the observance of the following three-point program throughout the land would lead to a pronounced increase in vocations.

To plunge at once *in medias res*: pastors can foster vocations to the priesthood and the religious life by carrying out the following program in their respective parishes:

1. Once a year let them preach *one* sermon on the priesthood and vocation thereto, and once a year *one* sermon on the religious life (religious priests, Brothers, and Sisters) and vocation thereto.

2. Once a year let them call in "a strange priest," as the expression has it, to give *one* address to the school children on vocation, on a school day and to give *one* sermon, at all the Sunday Masses, to all the people on the same subject.

3. In connection with the above-mentioned sermons and addresses, as a most effective follow-up, let the pastor see to it that appropriate reading matter on the subject of vocation is placed into the hands of every boy and girl in the parish who is able to read, through whom it will also reach the whole family at home.

By following this three point program, universal interest will be aroused in the matter of vocations to the priesthood and the religious life.

Interest having thus been created in vocations, doubts will also

arise in the minds of many; questions will be asked. The soil will be tilled and ready for the sowing of seed that may sooner or later germinate in vocations to the priesthood and the religious life.

Reverend Fathers:

We religious have to be ready to reply to youth's questions about vocation with answers that are honest, straightforward, and humbly sincere. But are we truly prepared? First of all, let each ask him or herself: "Am I myself thoroughly convinced of the greatness, the beauty, the enduring charm and richness of my own vocation?" A disgruntled, popularity-seeking religious doesn't know Christ with that devoted familiarity which makes him yearn to increase the circle of our Lord's close friends. Comradeship always tells on character. When the major objective of life is SELF, there is no room for Jesus and His interests.

The true religious is like a pane of plate glass, so crystal-free of selfishness that the Christ in him or her is easily discerned in the words, motives, actions, and smile of everyday life. That warm smile—tiny and simple as it may seem—is a priceless boon to the boy or girl who comes seeking a private interview. Frequently young people come with, "I know you are very busy, but do you think you can spare the time to answer a question or two for me? I know you can do it in a minute."

Just such a request is our golden opportunity. That query is the verbal expression of an interior prompting of the Holy Spirit. Of this we may be certain, for the Prince of Darkness never urges the solution of doubts by God's chosen servants. Suppose you were vouchsafed a glimpse into the future and there you saw this young woman or young man as a Mother General or some outstanding member of the hierarchy, a zealous missionary, an inspiring Brother or nun. You would be glad to know that you had been the trusted confidante of a one-time adolescent and perhaps awkward youth, would you not?

Cheerfulness, whole-souled sympathetic understanding, interest in all that concerns the youthful caller—these are the keys to the heart which will some day carry on after God has called us to rest in the garden which might well bear the slogan of a Trappist monastery: "Pax Intranitibus." Calmly we may face that long sleep if we have done our part in aiding young folk to find themselves.

## Book Reviews

**THE MASS PRESENTED TO NON-CATHOLICS.** By the Reverend John P. McGuire. Pp. 80. The Bruce Publishing Company, Milwaukee, 1943. \$1.00.

Of all the elements of Catholic worship, the Mass is, perhaps, both the most widely known and unknown to non-Catholics. They know of the Mass through newspaper notations in Sunday Church sections, or from placards at Church doors, or by casual inquiry of Catholics. But it is generally unknown to them in its detail and its world-wide, time-wide, significance. Hence it was a well-directed zeal that urged Father McGuire, by this brief booklet, "to introduce the average non-Catholic reader to the study of the official act of worship of the Catholic Church—the Mass."

The notion and necessity of sacrifice is treated succinctly. A detailed explanation of the Mass-liturgy includes the full text of the Mass prayers. Twelve pictures of key actions help the explanation. *The Mass Presented to Non-Catholics* is not controversial but simply explanatory. Hence it is equal also to the purpose of introducing Catholics to a better understanding of the focal fact of their faith—the Mass.—R. E. SOUTHARD, S.J.

**A HANDY GUIDE FOR WRITERS.** By the Reverend Newton Thompson, S.T.D. Pp. 248. B. Herder Book Co., St. Louis, 1943. \$2.00.

This small book aims to provide in convenient form an answer to most of an author's perplexities. It distinguishes the most frequently confused synonyms, gives adequate rules for correct punctuation, capitalization, and hyphenation, offers detailed instructions for the compilation of an alphabetical index and for proofreading.

Under the entry "Manuscript" the author makes a number of common-sense suggestions about the preparation of a manuscript. Under "Spelling" he lists more than twelve pages of words that authors often misspell in their manuscripts. Under "Translation" he offers twelve pages of suggestions to translators, "largely the fruit of my limited experience."

Although *A Handy Guide for Writers* contains little that is new, it should prove to be a ready and reliable reference work for busy authors and editors.—H. McAULIFFE, S.J.

**AN OUTLINE HISTORY OF THE CHURCH BY CENTURIES.** By the Reverend Joseph McSorley. Pp. xxix + 1084. B. Herder Book Co., St. Louis, 1943. \$7.50.

To say that most Catholics, even educated ones, know practically nothing of the history of their Church is to state a regrettable fact. If this situation persists in the future it will not be the fault of Father McSorley. This zealous, scholarly Paulist Father has given us a remarkable volume which stands head and shoulders above any similar work obtainable today. To tell the many-faceted story of the Church's first two thousand years in one thousand pages would seem an impossible feat. Yet in that limited space Father McSorley has produced an incredibly full story. In a clear, direct and interesting style the author relates, century by century, the Church's trials and triumphs setting them against their particular political backgrounds. Especially stressed are the Papacy; Catholic Life in doctrine, discipline, and practice (Official Teaching, Councils, Art, Education, Writers, Saints); Opposition (Persecution, Heresy, Schism, Other Religions); and the Missions. Over a hundred pages are devoted to the Church in the United States.

Primarily a textbook, the book contains many valuable pedagogical features. These include a preview and summary of each chapter, time charts, maps, bibliographies, and a full, carefully prepared index. But the *Outline* is more than a mere textbook. It contains genuine appeal for the general reading public. No teacher of any field of history can afford to ignore it. No Catholic library can omit it from its shelves. No Catholic who wishes to be well-informed should miss Father McSorley's superb contribution. It is an ideal gift for priests, religious, or laity.—P. T. DERRIG, S.J.

**THE ONE GOD.** By the Reverend Reginald Garrigou-LaGrange, O.P. Translated by Dom. Bede Rose, O.S.B., S.T.D. Pp. viii + 736. B. Herder Book Co., St. Louis, 1943. \$6.00.

This volume is a translation of Father Garrigou-LaGrange's Latin commentary on the first twenty-six questions of the *Summa Theologica*. Students who have perused previous works of the Angelico professor will be familiar with his general technique and outlook.

In this work, the author has broken down the structure of St. Thomas' article-form into the common "state of the question,"

"objection," "doubts," "argument" sequence. Positive material of the commentary is drawn from Thomistic commentators, both old and new. Scotists, Suarezians, together with the usual modern adversaries, flee to the same slit-trench before the block-busting of the reverend author. This line-up, too, will be familiar to old readers.

A preface of thirty-odd pages on the general character of the *Summa*, the basis of St. Thomas' teaching, and theological method is excellent. The translator has from time to time appended foot-notes which should do much to aid the none-too-skilled reader.

Despite the hopes which prompted the translation of this opus, it is our opinion that only the clergy or the almost-professional layman will find the going tolerable. Ordinary readers will not attempt it. The style, though fairly clear, is often burdened by a complicated method of presentation.

For the professional student of sacred science and the stout-hearted clergyman this book will make valuable reading. Patience will be required, besides the will to overlook the bite in many of the author's remark's, born of over-preoccupation with disputes among the schools.—T. C. DONOHUE, S.J.

**HANDBOOK OF MEDICAL ETHICS.** By the Reverend S. A. La Rochelle, O.M.I., and the Reverend C. T. Fink, M. D., C. M. Translated from the Fourth French edition by M. E. Poupore, with the collaboration of the Reverend A. Carter and Doctor R. M. H. Power. Pp. 363. The Newman Book Shop, Westminster, Maryland, 1943. \$1.75.

The handbook is intended for nurses, physicians, and priests. In format it resembles a small pocket dictionary. It covers the general ethical principles pertaining to conscience and human conduct, a very large number of ethico-medical problems, a number of practical principles relative to the Sacraments, and some principles of charity and justice that have special reference to the medical profession. In two appendices it gives the Moral Code for Catholic Hospitals and a number of prayers used by the Church on the occasion of ministering to the sick and the dying. A bibliography (mostly French) is included.

The book is certainly valuable by reason of the number of subjects of which it treats. Yet in many places it seems to lack one quality that seems to me essential to a good ethics book—clarity. Perhaps the real fault lies in the translation.—G. KELLY, S.J.

## Questions and Answers

—32—

What is the exact meaning of the word "constitutions" in the Code? (E.g. canon 505: "the higher superiors shall be temporary, unless the constitutions determine otherwise." And canon 516, § 4: "if the constitutions are silent on the manner of electing the bursars, they shall be elected by the higher superior with the consent of his council.") Does the term include the enactments of a general chapter?

For all practical purposes the term "constitutions" signifies the collection of laws which govern a religious institute and have been approved by the Holy See, in the case of a pontifical institute, or by the local Ordinary, in the case of a diocesan institute. Hence the term does not include the enactments of a general chapter.

—33—

May a religious superioress bless her subjects?

A religious superioress may bless her subjects just as a parent may bless a child, that is, call down God's blessing upon them. This is a private blessing since it is not given in the name of the Church by an authorized minister of the Church.

In some of the older orders the rule prescribes that subjects ask the blessing of their superiors before leaving the house and upon returning. A superioress should not demand that her subjects ask for her blessing, unless the rule or the constitutions require them to do so on certain occasions.

—34—

We have been told that the Second Council of Baltimore permits public benediction with the Blessed Sacrament in all churches as well as in chapels of religious on Sundays and holidays of obligation, on feasts of the first and second class, twice a week during Lent, every day during a mission, and during the octave of Corpus Christi twice a day, at Mass and Vespers. May pastors and religious avail themselves of this legislation?

While it is true that the Second Council of Baltimore in decree N. 375 legislated for the solemn exposition and benediction of the Blessed Sacrament as stated above, it is difficult to understand how pastors and religious may follow this legislation today. Canon 1274

## QUESTIONS AND ANSWERS

of the Code of Canon Law regulates exposition and benediction of the Blessed Sacrament as follows:

"In churches and oratories in which the Blessed Eucharist is reserved with permission, private exposition with the ciborium may be had for any just cause without the permission of the Ordinary; public exposition with the monstrance may be had in all churches on the feast of Corpus Christi and during the octave, both during Holy Mass and Vespers. At other times a just and grave, particularly public, cause and the permission of the Ordinary are required even in churches belonging to exempt religious."

Canon 6, 1° of the Code tells us that all laws, whether general or particular, which are opposed to the prescriptions of the Code are abrogated, unless express mention is made providing otherwise in favor of particular laws. Number 375 of the decrees of the Second Plenary Council is a particular law, and differs from canon 1274, which contains no special mention of particular laws. Hence it seems that the Baltimore law is abrogated by canon 1274. This is also the opinion of Father John D. M. Barrett, S.S., who has made a thorough comparative study of the Councils of Baltimore and the Code of Canon Law.<sup>1</sup>

### —35—

If a religious is granted a dispensation and changes his mind about leaving and his congregation is willing to keep him, what steps must be taken in order that he may remain in religion?

Provided that the religious has not actually accepted the dispensation, no steps need be taken in order that he may remain in religion, since the dispensation is effective only when accepted by the person who requested it. The Sacred Congregation of Religious, in a reply dated August 1, 1922, stated that a religious who has obtained an indult of secularization or a dispensation from simple vows can refuse to accept the indult or the dispensation when he receives notice of it from the local superior, provided superiors have not grave reasons to the contrary, in which case they should refer the matter to the Sacred Congregation.

On the other hand, the moment the religious who has requested a dispensation from his vows receives the same and *freely accepts it*

<sup>1</sup>Barrett: *A Comparative Study of the Councils of Baltimore and the Code of Canon Law*, Washington, D. C., 1932, p. 153.



he ceases to be a member of the institute, and a dispensation must be obtained from the Holy See to receive him again.

—36—

Regarding the testimonial letters required by canon 544, § 2, which is the diocese of origin for a convert: the place where he was born, or the place where he was baptized? Must the testimonial letters be obtained from other dioceses in which he lived for more than a year previous to his conversion?

Canon 90 states explicitly that the place of origin, *even for a convert*, is the place in which the father had his domicile or quasi-domicile at the time the child was born. Since canon 544 makes no exception for a convert, testimonial letters must be obtained likewise from other dioceses in which he lived for more than a year previous to his conversion. No commentator on this canon, as far as we know, makes an exception in favor of a convert.

—37—

Our Constitutions read: "Besides fasting and abstaining on the days prescribed by the Church, the Sisters abstain from flesh meat on Wednesdays and Saturdays." Does this impose a double obligation of observing the precept of fast and abstinence: namely, because it is a law of the Church and also because it is a part of the Constitutions?

Is it permissible for a superior to grant a dispensation from the rule of abstaining on Wednesdays and Saturdays over a rather long period of time, say, three months of every year?

The purpose of the Constitutions is to impose abstinence on Wednesdays and Saturdays. The days of fast and abstinence according to the Law of the Church are mentioned only in passing. Hence on Fridays of the year, the religious in question have only one obligation to abstain, namely, that imposed by the general law of the Church; and on all fast days they have but one obligation to fast. However, if a day of abstinence prescribed by the Church happens to fall on Wednesday or Saturday (for instance, the Ember Days), the religious are then under a two-fold obligation to observe it.

The powers of a superior to dispense from the rule should be defined by the Constitutions. Superiors who are granted the power of dispensing from the Wednesday and Saturday abstinence could remove the obligation imposed by the rule, but if these happened to

## QUESTIONS AND ANSWERS

be also days of abstinence according to the law of the Church, the dispensation from the rule would be of no avail unless the subject were also excused or dispensed from this latter obligation. The Code gives superiors of clerical exempt orders the power of dispensing from the laws of fast and abstinence. Other clerical superiors may have special powers by delegation. Lay superiors are never given this power.

### —38—

Does assisting at Holy Mass from a side room or back sacristy of a church or from a hallway outside a chapel satisfy the obligation of hearing Mass on Sundays and Holy Days of obligation?

The ordinary rule for determining presence at a Mass of obligation is this: one must be in a place in which he can be reasonably considered as a part of the congregation, if there is a congregation, or at least as united with the priest, if there is no congregation. In practical terms we say that anyone who is within the body of a church in which Mass is being celebrated can satisfy his obligation; regarding other places, the obligation can still be fulfilled if the distance separating the person from the priest or congregation is not great and if the progress of the Mass can be followed by some sensible means. There appears to be no difficulty about the places referred to in the question.

### —39—

Is it necessary that one have in mind a specific aspiration to which a plenary indulgence is attached, when making the prescribed visit to a church, or when reciting prescribed prayers for the intentions of the Holy Father, or will a general intention to gain these indulgences suffice?

No, it is not necessary to have in mind a specific aspiration to which an indulgence is attached when making the prescribed visit to a church, or when reciting prayers prescribed for the intentions of the Holy Father. A general intention to gain all indulgences suffices, provided the good works enjoined are performed.

If one wishes to gain an indulgence for the souls in purgatory, a special intention is required, since, under normal conditions, one gains all indulgences for oneself. One may, of course, make a general intention to gain all indulgences possible for the souls in purgatory. Such an intention will prevail until it is revoked.

## Decisions of the Holy See

June 29, 1943: His Holiness, Pope Pius XII, issued an Encyclical Letter, *Mystici Corporis* (of the Mystical Body), which contains an extensive theological study of the Church as the Mystical Body of Christ. Though the complete text of the Encyclical is not available at this time, a general summary of its contents was sent out from Vatican City on July 3, from which the following points are culled.

The first part of the Encyclical explains why the Church is the Mystical Body of Christ:

1) Christ became the *Founder* of the Church when He invested the Apostles with supernatural powers after having called them to their high office and instructed them regarding the propagation of the Church throughout the world.

2) Christ is the *Head* of the Church: primarily in virtue of His supreme dignity and pre-eminence; also because, while exercising His power invisibly and directly over the minds and hearts of the faithful, He also exercises visible power over the Universal Church through the Roman Pontiff, His Vicar on earth, and through the Bishops in their dioceses; finally, because of the plenitude of graces He bestows on the Church for its unity and holiness.

3) Christ is also the *support* of His Mystical Body because He sustains the Church juridically through His three-fold commission to the Apostles to teach, sanctify, and govern; and because He is continually communicating to the Church His Holy Spirit, which is, as it were, the soul of the Mystical Body.

4) Christ is also the *Savior and Sanctifier* of the Mystical Body because day after day He continues in the Church and shares with the Church the work begun on the Cross.

5) Early Christian writers and later Christian theology characterized the Church as the *Mystical Body* of Christ to distinguish it from the *physical* body in which members have no individual existence distinct from that of the organism, whereas members of the Church are persons each with a complete individuality and are individually destined for the vision of God. The same term, *mystical*, distinguishes the Church from the *moral* and *juridical* body, such as a society, because as believers the faithful are united, not only by a

common and supernatural end and by the bond of authority, but are made one in a much closer way by an inward element, active and life-giving, a supernatural element which is the Holy Spirit Himself with His gifts and extraordinary graces.

In the second part of the Encyclical His Holiness speaks of our union with Christ in and through the Church:

1) This is effected by the theological virtues: *faith*, which brings us to accept the truths revealed by God and guarded by the Church; *hope*, which leads us to expect the good that Christ has promised to His followers, and which may be attained along the paths marked out by the Church, and with the strength which she bestows; *charity*, which brings us to love supernaturally not only God but also our neighbor, and in a special way those who belong to the Church.

2) This union is realised in a yet deeper way: first in the *Heart of our Savior* where He keeps all members present to His saving love; secondly, in the souls of the just through the *in-dwelling of the Holy Spirit*; finally, in the *Holy Eucharist*, the symbol of unity, food for the wayfarer, and earnest of life eternal.

Next the Encyclical calls attention to a number of errors that have been current recently in regard to the Mystical Body:

1) A false mysticism which apparently would unite us to Christ substantially and divinize us in Him, a kind of quietism which eliminates Christian activity and zeal as though there were nothing for the creature to do in the matter of salvation;

2) A certain disapproval of frequent confession, as though the Sacrament of Penance were helpful only to a soul in mortal sin;

3) A liturgical movement not wholly sound that denies the value of private prayer to give value only to the liturgical and common prayer of the Church;

4) A tendency to see in Christ only a mediator and intercessor, and to forget that He is also the Supreme Judge and the true God, to forget that, consequently, our prayers may be and should be directed not only to the Father, but also to our Divine Redeemer.

In closing, the Holy Father emphasizes our duty to love the Church in its members, with a love that seeks expression in deeds and that excludes no one—not even the erring or those outside the Church or our enemies and persecutors. He appeals for unity within the Church without racial distinction, and for love for the sick poor and the outcast.

## Singing with the Church

Clement J. McNaspy, S.J.

"**W**HAT has happened to all the good music we used to hear in church? Does it have to be ugly before it can be liturgical? How can they expect us to like this chant, anyway?" Every earnest choir member or director, facing such taunts, has groaned fervently to see his efforts so little understood or prized. Could it be that these criticisms, more modestly worded, have at times even troubled the calm of the cloister? Of course, today this would be quite the exception. For now that almost all communities give their members some basic training in chant, there is among religious a rather widespread esteem of liturgical music.

But from time to time it is helpful to freshen one's ideas on the subject and disentangle them for ready use. In our contacts with the laity we, religious, if we have our notions handy, can answer objections, clear up obscurities, and even excite interest. In the classroom we can do a yet more valuable work. Whether we teach music or not, it is our place to give our charges an insight into the Church's mind, and by showing interest to help implant lasting appreciations in their young minds.

This month it is especially fitting to review the "what and why" of the Church's attitude. Forty years ago, on November 22, the feast of St. Cecilia, Pope Pius X issued his celebrated *Motu Proprio* on church music. While the Council of Trent and several recent pontiffs had repeatedly called for reform, this great document gave at last a vigorous, official, and orderly handling of the whole matter. Twenty-five years later Pope Pius XI upheld his prede-

cessor's laws and developed them in his own Apostolic Constitution. And now, in the *quadragesimo anno* of the *Motu Proprio*, church musicians are keeping the anniversary with gratitude and renewed zest.

Religious and clerics, being dedicated in a particular way to God's service in His Church, make it a point of honor not merely to obey all laws but to "think with the Church." The mind of the Church patterns their minds. Hence in the present problem a religious need not be told what he is obliged to do; he is eager rather to know what the Church thinks and prefers. That the popes imposed their words as law and not simply as advice does not have to be stressed; it is enough that Christ's Vicars have spoken.

However, when discussing liturgical music with other Catholics, it is well now and then to insist on the legal and binding force of these documents. As a matter of fact, their substance is included in the Code of Canon Law, where it is also strictly enjoined that "the liturgical laws concerning sacred music shall be observed." Their tone is decidedly emphatic. "We will with the fulness of Our Apostolic Authority that the force of law be given [to this decree], and we do by our present handwriting impose its scrupulous observance on all," are the words of Pius X.

Surprising as it may be, the *Motu Proprio* was not taken seriously in certain parts of the world. Unfortunately, in the United States the condition of church music remained so miserable that Pius XI sent preliminary drafts of his Apostolic Constitution to this country for study. Speaking of the *Motu Proprio*, he deplores the fact that "these most wise laws in some places have not been fully observed," and that "some have declared that these laws, though so solemnly promulgated, were not binding upon their obedience." Finally, he closes his Apostolic Consti-

tution with these forceful words: "These things we command, declare and sanction. . . . Let no man therefore infringe this Constitution by us promulgated or dare to contravene it."

While these papal letters are easily available in the *Acta Apostolicae Sedis* or, among English references, in Bouscaren's *Canon Law Digest*, the average religious will hardly find time to take them up in detail. For that reason we shall sum up their more practical points and leave the theory of church music to be briefly touched upon later in this article.

"Sacred music," states Pius X, "should possess, in the highest degree, the qualities proper to the liturgy, and in particular sanctity and goodness of form, which will spontaneously produce the final quality of universality." Thus any hint of theatrical or operatic effects must be banished. In general the human voice should replace instrumental music. Still, the organ is allowed if used only at prescribed times and without "that mixture of the profane with the sacred" which reminds one of movie music rather than prayer. Here too we see the Church's attitude toward certain old style Masses, with their pointless repetitions, flowery solos, and dashing rhythms.

"Goodness of form" means that music should be "true art," without which its very purpose in the liturgy would be thwarted. Here it is plain that the Holy Father wishes altogether to oust cheap, over-sweet hymns that have no true musical appeal or worth. And by "universality" he intends church music to possess that catholicity which fits all peoples in an international Church.

But Pius X is not content with these generalities. Nor does he leave any loophole for private interpretation or distortion of his meaning. He tells us immediately and quite explicitly where to find everything that sacred music



should be. "These qualities," he asserts, "are to be found, in the highest degree, in Gregorian Chant, . . . the supreme model for sacred music."

Does this imply that all other music is to be barred from divine worship? No, says the Pope, for "the Church has always recognized and favored the progress of the arts. . . . Consequently modern music is also admitted to the Church." But he goes on to warn of the dangers of abuse that can so easily steal into modern music, even at its best. Moreover, as a guide to what is acceptable the Holy Father emphatically sets down this rule: "The more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple." This formula is given great prominence in the *Motu Proprio* and is further stressed by being printed in italics. Can anything more clear-cut be possibly said? Can the mind of the Church on sacred music be any longer doubted?

Though the supreme model, Gregorian Chant is not the only musical style to be officially favored by the Church. "The above-mentioned qualities are also possessed in an excellent degree by Classic Polyphony. . . . Classic Polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with Gregorian Chant, in the more solemn functions of the Church."

The "classic polyphony" referred to is that type of music best represented by Palestrina and other great Renaissance composers. The word "polyphony" means not music written for one voice or unison singing, but for several parts, each of which moves independently of the oth-

ers, but so that a pleasing harmony results. Naturally, polyphony will be more difficult than chant (which is always in one voice) and will call for a skilled choir. But because of its greater complexity it must not be thought more churchworthy than Gregorian. The Pope leaves no room for doubt here. "The fact must be accepted by all," he declares, "that an ecclesiastical function loses none of its solemnity when accompanied by this music [Gregorian] alone." Another case of the Church's mind clearly stated.

The *Motu Proprio* is a long document; it has scarcely been sketched here. But from even these few paragraphs it ought to be plain that the objections quoted at the beginning of this article are altogether out of place in a loyal Catholic. True, we do not have to proclaim a personal taste or liking for any type of liturgical music. No one may say he likes what he really dislikes. However, it would hardly be "thinking with the Church" or a sign of humble prudence to attack openly a movement backed by the Church's highest authority. Religious, as men and women aspiring to be perfect Catholics, will not be deliberately guilty of this disloyalty. However, to be intellectually satisfied we should examine the reasons for this legislation. Thus we can better defend the Church's stand and make our allegiance reasonable as well as loyal.

Most of the arguments against chant are based upon a misunderstanding. People commonly assume that music has the same purpose in church as in the concert or dance hall. Yet the Church has always insisted (and a little thought will show how rightly) that music's part in divine worship is not entertainment. It is meant rather as a support for prayer, as prayer set to music.

St. Augustine was afraid of being distracted by the music from his true purpose of adoring God. He writes in his *Confessions* that sometimes he would exclude from

church "the melodies of the sweet chants which we use in the Psalter, lest our ears seduce us." He long debated whether the dangers in allowing music at all were equal to its spiritual benefits, and finally hit upon this principle, which may well guide us: "Whenever I happen to pay more attention to the singing than to what is sung, I confess myself in fault, and I would prefer we had no such singing."

When people get together to toast a hero, honor their country, or worship God, a certain social instinct moves them to sing. Now, as there are different songs appropriate for different occasions, so especially should there be a way of singing set aside for God's praise. And who is better qualified to determine what is suitable here than the Church? Who can better judge what is likely to help the devotion of all her children than the Church, with her ages of experience and wisdom? Granted that the Church ought to know best, what are the reasons governing her choice? We suggest only a few.

Gregorian Chant has, as it were, grown up with the Church. It is, in the words of Pius X, "the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy." It would hardly be an exaggeration to say that Gregorian is as typically Catholic as our Roman liturgy; the two are inseparable. The Gregorian collections are among the Church's official liturgical books. In a word, the great treasury of Gregorian has been left us by the early Church as an authentic creation of its spirit and faith.

Do we argue for Gregorian only because it is a part of Catholic tradition? Is this intimate union a mere accident

of history? Not at all. The fact is rather that Gregorian has become traditional because it perfectly fits the part destined for music in worship. Its melody, without the intricacy of part singing, expresses the prayer-text simply, directly, reverently. Its very rhythm has grown out of the Latin words. There is no jarring or twisting of these words, no muddling of phrases. Its rise and fall are a perfect interpretation and adornment of the Church's prayer. It is, in a word, sung prayer.

Another trait of Gregorian that makes it highly desirable as worship music is its comparative simplicity. Designed for unison, and not part singing, the Gregorian Ordinary of the Mass and hymns are usually easy enough for congregational singing. Pius XI, in his Apostolic Constitution, insisted that the faithful, moved by a deep appreciation of the liturgy, should once more sing the parts assigned to them in the sacred ceremonies. This refers primarily to high Mass. Yet, if congregations are to sing at all in high Masses, Gregorian is almost the only type of music possible, since non-Gregorian Masses are as a rule written for part singing and demand specialized training.

Even apart from these features, Gregorian Chant has a natural aptness for God's service. It suggests nothing of the world, for we associate it entirely with God's house. It is noble yet quick, light yet solemn, other-worldly yet deeply human. As an eminent non-Catholic musician has expressed it, Gregorian "is of thrilling beauty as an expression of pure worship;" and it embodies "certain principles which have proved to be perennially valid. To these principles, as to standards, contemporary Church music needs from time to time to be compared: and rectified when it departs from them." This sounds like a passage from the *Motu Proprio*.

Indeed, an article much longer than this could be compiled out of quotations from non-Catholic historians and critics of music lavish in their praise of Gregorian. Gregorian ugly? Certainly non-Catholic musicians are not likely to be biased in favor of anything so distinctively Catholic. If they judge it beautiful and artistic, it can hardly be because the Pope says so. We Catholics certainly should not be the last to examine fairly our own Catholic music.

Fortunately there is within the Church a growing appreciation of Gregorian. It is being widely taught in our parochial schools, and anyone who has instructed children in the chant has noticed how quickly they respond to it. Catholic professional musicians have taken up the study and are enthusiastic in its favor. One opinion will illustrate. "Thanks to its rich and varied tonality," writes a Catholic authority, "thanks to its rhythm so simple and so majestic, to its neums so manifold in their endless diversity, the official chant of the Church is capable of rendering every shade of Christian dogma, and of giving expression to the breadth as well as the tenderness of Catholic piety."

All this being so, if we have no personal taste for Gregorian may not the trouble be with us? May it not be that we have made up our minds once and for all against it? Of course, we may have been repeatedly exposed to shoddy, bedraggled performances and have concluded that this was the way the chant was supposed to sound. But after the Church's emphatic stand, after the assurances of reliable experts, at least humility should urge us to reconsider.

In summarizing the Church's ideas on sacred music, we have largely dwelt on Gregorian Chant for reasons that must be clear. If we understand why the popes have so singled out Gregorian, if we sense its peculiar fitness for use in worship, we shall be able to appraise other church

music by Catholic standards. By this same norm we are also led to admire classic polyphony; the Church herself is proud of this further treasure. And rightly so, for the same Palestrina whom Pius X proposed as the model composer in this style is universally considered one of the world's master musicians. Again it is comforting to see non-Catholics rival Catholics in his praise, and for purely artistic reasons thinking with the Church.

What then should be our attitude toward the present-day reform of sacred music? The mind of the Church is sharply defined; our minds too should be settled. We have a glimpse of the Church's wisdom in taking her stand. This ought to confirm our loyalty. The added agreement of musical experts (in and out of the Church) should instill a reasonable pride in our rich musical inheritance. Surely, we Catholics need be anything but apologetic.

And what can we religious actually do about the Pope's program? If we are music teachers or directors we know what is expected of us. If not musicians, we can at least have a consistently sympathetic word for all efforts to make community singing what the Church desires.

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### Social Service Studies

The School of Social Service of St. Louis University has projected a series of studies to supply readily intelligible literature along the lines of the Catholic values in Social Case Work. The *Missing Value in Medical Social Case Work*, by Claire A. Peugnet, is the first book of the projected series. The author is a Case Worker herself, and a thoroughly trained one. Her book is an easy, reliable introduction to the sense and importance that the Catholic Church places on religion in the problems of those who apply for assistance. The book contains an Index and an excellent Bibliography. 115 pages. Price: \$1.50. Published by the Hilton Printing Co., Inc., 2129 Pine St., St. Louis 3, Mo.

## Jerome Jaegen, Mystic and Man of Affairs

Andrew H. Bachhuber, S.J.

THE ordinary layman would very likely insist that he sees nothing to imitate in the life of St. Simeon Stylites. This layman is thinking, of course, in terms of St. Simeon's external life on top of a pillar; he does not realize that in the saint's love of God, zeal for souls, and longing for perfection there is much to imitate. Similarly, the mere fact that the Little Flower was a cloistered nun places at least an imaginary barrier between her and the ordinary man. Her world is not his world; her virtues, he thinks, cannot become his virtues. Hence, though he may admire her and pray to her, he feels there is little in her life for him to imitate. And so it is with many of our saints.

Even religious sometimes trick themselves into thinking that, somehow or other, spiritual perfection is out of their reach because their external lives differ so much from those of the saints, or that their many exterior activities are a necessary obstacle to the highest kinds of prayer. So why aspire to them? Why attempt the impossible? Would not an intense spiritual life interfere with more important duties?

### *Man of Affairs and Mystic*

Jerome Jaegen (1841-1919) gives the lie to this deceptive fallacy. He was a successful man of affairs—a successful engineer, soldier, accountant, banker, and politician. A product of our own machine age, he was exposed to the same distractions, the same absorption in business, the same temptations, as our present-day man of affairs. He mingled



freely in society, was popular with his friends, and was sought after as a business adviser. Many an evening found him at a game of cards in the family circles of his friends. Little children played dominoes with him. Popular as an after-dinner speaker, he was often called upon to speak at wedding celebrations and other social gatherings. A bachelor, he had to eat in restaurants and hotels much of the time. Business and speaking trips often forced him to pass the night away from home. Yet Jerome Jaegen was also a mystic of the highest order.

### *Early Life*

Born at Trier in 1841 in the Rhineland Province of Prussia, he passed the first nineteen years of his life with his family, living in a section of the parish school in which his father taught, attending elementary school and a few terms of the Gymnasium, and finally graduating with honors from the Provincial Technical School of Trier. In his autobiography he tells us that his spiritual life was that of a normal student, but surely his regret that he was not the complete master of his temptations implies a more than ordinary concern for his spiritual welfare.

Two events of this period seem to have contributed a great deal to his spiritual development: his admission into the Society of the Holy Family in 1857—throughout his life he considered Catholic societies a powerful aid in attaining sanctity—and the spiritual direction of a certain Redemptorist who was his regular confessor.

After working a year with a steamship company he won a three-year scholarship to the Royal Technical Institute at Berlin, from which he graduated in 1863. These three years in Berlin were all-important for his spiritual formation. At the suggestion of his confessor he had obtained a letter of introduction to the Vicar Apostolic, Msgr. Mueller,

who became his spiritual director and promptly enrolled him in a number of Catholic societies—the Young Men's Sodality, the Catholic students' "Academia," the Society of St. Vincent de Paul, and the Catholic Choral Society. In all of these Jaegen took an active part.

He speaks of Msgr. Mueller as an energetic confessor who made quick work of his sins, got him to make spiritual reading every day with frequent meditation, and put him to the systematic practice of virtue by demanding a weekly account of his progress in the confessional. By the time he left Berlin, thanks to the influence of his director, his spiritual life was well formed and built on solid foundations.

He spent the next year as a draftsman and engineer in the machine works of the Ed. Laeis Company of Trier and then volunteered for a year of military service, which he completed as a non-commissioned officer. After another year of work he was called to serve for a half-year in the German military expedition into Bohemia.

### *First Mystical Experience*

In the spring of 1886, just when he was busy preparing to go off to war, he had his first mystical experience—a foreshadowing of his future correlation of intense external activity with the highest kind of mystic union. He was visiting the Cologne Cathedral to say a final farewell to Jesus and Mary before joining his companions at arms. As he knelt in the chapel of our Lady, a voice addressed him clearly and impressively with the words: "Go in peace! In all your spiritual needs pray to the Savior, in all your bodily needs pray to Mary. Both will help you." He saw no one. He heard no one. The voice was from within. Flooded with peace and pure joy, he marched off to war with such

exuberant happiness that his companions thought him a patriot of unusual enthusiasm.

### *Further Spiritual Developments*

He saw action in the bloody battles of Muenchengraetz and Koeniggraetz but escaped without harm. His autobiography gives us a few glimpses into his interior life at the time. He speaks of following the Savior with his cross. During the battle of Koeniggraetz, while the grapeshot and bullets were whizzing by, mowing down many of his companions, he begged God either to grant him the grace never to commit a serious sin, or else to bring about his immediate death. Such dispositions did not keep him from receiving a commission as a second-lieutenant two months later, or from returning to the home of his parents after the war decorated for bravery in action.

On resuming his position in the machine works of the Ed. Laeis Company, he was asked by the head of the firm to take up bookkeeping and accounting, and to become a sort of general manager of the company. In spite of his many new duties he found time to organize "Harmonia," a religious, scientific, and social society for businessmen, and for many years he was its president. (Incidentally, this society celebrated its golden jubilee during the first World War.)

This same period of business and social activity marked the beginning of his habitual mystical life. Again we see the union and correlation of intense external activity with progress in mystical prayer.

Fortunately Jaegen describes a mystical experience of this period. When he had already made some progress in the mystical life, he was seized for some months with an intense longing for intimate, personal association with our Lord. One evening in his darkened bedroom he threw himself on his knees and earnestly begged Mary to obtain this

grace for him. Though his eyes were tightly closed, suddenly he seemed to see a life-size image of Mary standing before him. An interior enlightenment told him who it was. So certain was he of her presence that to reach out his hand to test if she was really there seemed rash. Overcome with a joy which only those who have experienced it can understand, he arose from his knees. Then he saw the Savior close at his side. They embraced. No word was spoken. Suddenly the vision was gone. But his soul was filled with a joy so intense that words cannot describe it. He had found the Savior. He had been given the grace that he calls "Mystical Friendship with our Lord."

#### *War, Anti-Kulturkampf Activities*

In the Franco-Prussian War of 1870-1871 Jaegen served as a lieutenant, and was second in command at Koblenz. Shortly after the war, when he became a speaker for the Catholic Society in its battle against the anti-Catholic Kulturkampf movement, his military superiors charged him with taking part in politics. Ordered to stop speaking, he refused on the grounds that he was not acting as an officer but as a civilian, and that he considered the repeal of the anti-Catholic laws necessary for the welfare of his country. His refusal was followed by demotion by imperial order in the year 1873.

#### *The Higher Stages of the Mystical Life*

About three years later, while living in the parish house in Trier, he reached the stage in the mystical life known as the "Mystical Espousals." This stage is preceded by an intense longing of the soul to possess our Lord as its mystical Bridegroom and by a deep loathing for all that might displease Him. The tension arising from longing for our Lord and at the same time shrinking from Him because of one's defects causes intense suffering. Finally our Lord communi-

cates to the soul that He has chosen it as His bride. There follows a most painful struggle between humility and love, until finally the soul accepts His offer and is blessed with far more visitations of our Lord.

*Banker, Politician*

In 1879 the oldest son of his employer was ready to become his father's righthand man. Hardly had Jaegen resigned when he was asked to become the president of the newly organized People's Bank of Trier—such was the confidence men placed in him because of his many public appearances and practical business training. After several weeks of study under the personal direction of two other bank presidents he assumed his new position on January 1, 1880, and held the presidency for nineteen years with great success. To the great regret of his co-workers and clients, severe headaches finally forced him to resign.

But rest and leisure were not to be his. Again the urgent requests of others called him to the active life, this time in the political field. He ran for the office of deputy to the Prussian Diet, and held this office for two terms, until 1908, when his headaches forced him to refuse re-election.

It is quite remarkable that just when he was campaigning for office and acquainting himself with his new duties, he was passing through what he calls the first phase of the "Mystical Marriage." In this phase, to find her Groom, the soul need only turn to Him within her "where the seat of consciousness is," where He is always present. While he was a Deputy to the Diet his mystical life reached its full development. He attained to that condition in which one can simultaneously pay attention both to external things and to God manifesting His presence within the soul. As Deputy, he is credited with valuable services, especially in financial matters. Imagine one of our Congressmen communing in-

timately with God present within his soul, and at the same time busying himself with the new tax bill!

On retiring from political office he continued to act as business manager and bookkeeper for several Catholic societies until his death on January 26, 1919.

### *Books by Jaegen*

Besides a brief autobiography, Jaegen wrote two other books. One is a comprehensive treatise on the spiritual life. First published in 1883 under the title *Der Kampf um die Krone* (The Battle for the Crown), it has passed through five editions and has enjoyed wide popularity, especially as a manual for laymen's retreats. The book we are particularly interested in is his work on mysticism, *Das mystische Gnadenleben* (The Mystical Life of Grace). Both of these works are the fruit of his own experience, not mere compendia of the writings of others. To tell their contents would be to outline the ascetical and mystical teachings and practice of the Catholic Church.

### *The Essential Element of Mysticism*

A few points of the book on mysticism shed light on the correlation of external activity with mystical union with God. Before proceeding to them we shall give the author's definition of mysticism. "By Christian mysticism," says Jaegen, "we mean the mysterious interior life of grace given to many who strive for Christian perfection, through an extraordinary, interior, personal action of God. This interior action of God always comes to their consciousness. Its purpose is to bring them to a more than ordinary assimilation to God and union with Him and, finally, to continual interior life of most intimate union with the Most High even here on earth."

On the side of God the essential element of mysticism

is the graduated increase of His personal bestowal of Himself upon the soul. On the side of the soul it is the corresponding surrender of itself to God's rule within it. Ecstasies, raptures, levitations, flights, rays of light, stigmatizations, and the many phenomena which seize upon the popular imagination have no place among the essentials of mysticism. Even sensible and imaginative visions and utterances and all the other dispensable means whereby God communicates knowledge to the soul are non-essential. The one necessary and indispensable element is this: that God make His presence felt within the soul, and that the soul correspond by complete surrender of itself.

No point in the entire book receives greater stress than this distinction between what is essential and what is unessential in the mystical life. This point is mentioned in the introduction, developed through a long chapter, and repeated in the very last sentence of the book. Concentration on unessentials is the root of all evils in mysticism. It creates a morbid curiosity about the sensational and an unhealthy longing for the extraordinary. It opens the door to deception, both from self and from Satan. It leads to pride and spiritual downfalls. But as long as one concentrates on what is essential, there is absolutely no danger in mysticism.

Moreover, this essential element will never interfere substantially with the duties of one's state of life. As for the other elements, the Holy Spirit gives or withholds them with great consideration for one's external condition. A mysticism which calls one away from duties is a false mysticism. Like the great St. Theresa, Jaegen held that works are both the result and the sign of spiritual favors which come from God, that the absence of works is a sure sign that apparent favors are not from God.

Sufferings loom high in the mystical life. But these,



too, are marvelously adapted to the mystic's condition of life. For a mystic in the world, or for one engaged in active work, the difficulty of always performing one's ordinary duties well is often an important part of the soul's purification.

If we keep in mind the distinction between what is essential and unessential in the mystical life and the marvelous way in which God accommodates His gifts to the conditions and circumstances of each individual soul, we are not surprised at Jaegen's repeated insistence that mystical perfection can be joined to active life in the world.

### *Process of Beatification*

Already the process of Jaegen's beatification has begun. Prominent Church leaders, including the Apostolic Nuncio V. di Torregossa, Cardinal Hlond, and Bishop Hefter have publicly expressed the hope that he will soon be raised to the Altar as a model of interior life in the world and a guiding light for Catholic Action. Who could be a better model and inspiration for the present-day world than this man of affairs who was also a mystic, this layman who succeeded so admirably in uniting the interior and exterior life?

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### *Suggestions for Superiors*

Some of our readers ask if they may make these suggestions to superiors through the medium of the REVIEW. We pass them on with deference and trust that they will be received in charity.

1. A very practical way to further the interests of the Liturgical Movement (and incidentally to reduce eye strain) is to provide sufficient light in the chapel for the community to read their missals.

2. Could more religious institutes adopt the practice of having retreats especially for superiors? In the ordinary retreats, the retreat master generally makes many pertinent applications "to subjects," and superiors are apt to be neglected.

## The Law of Integral Confession

Gerald Kelly, S.J.

**A**CCORDING to the traditional teaching of the Church, our Lord Himself, in instituting the Sacrament of Penance under the form of a judicial procedure, implicitly commanded the confession of all mortal sins committed after Baptism. The priest, as judge, must know the "whole cause," at least substantially; and each mortal sin pertains to the substance of this judgment, because any single mortal sin is enough to keep the sinner separated from God and deserving of eternal damnation.

This traditional teaching was solemnly confirmed by the Council of Trent. Especially since the time of Trent theologians have been very careful to explain what is now known as the "Divine Law of Integral Confession," and it is hard to conceive of a catechism which does not make some mention of this important law. The Baltimore Catechism refers to it when it speaks of our obligation to make an "entire confession."

Theological explanations go much beyond the words of a catechism. In regard to the law of integrity, it seems worth while to give here some of the principal points contained in the ordinary theological explanations. This for two reasons: first, it is good "background" for catechists; and secondly, it sometimes contributes much to personal peace of mind to have a rather precise knowledge of the extent of this law. The following comments on the law are offered with the hope that they will be of some help along one or both of these lines.

Stating the law first in rather general terms, we may say that everyone who receives the Sacrament of Penance is obliged to confess *his mortal sins in such a way that the confessor can judge the kinds of sins committed and the number of times each sin was committed.* A few comments on some of the italicized words may prove helpful.

### *Mortal Sins*

It goes without saying that this law does not refer to sins committed before Baptism. Such sins are completely remitted by Baptism, and they are never matter for confession. Evidently, too, the law does not include sins already confessed and absolved. The obligation of confessing these has already been fulfilled; they are no longer *necessary* matter but, like venial sins, they are *optional* matter. It helps to include such forgiven sins in subsequent confessions, because this is an added incentive to contrition and to a continued purpose of amendment, and also because, by the subsequent confessions, it is possible to reduce more and more the temporal punishment that might still be due for these sins. God has given us no assurance that He remits *all* the punishment due to sin by the mere fact that He forgives the sin.

The expression "mortal sin" must be taken at its face value. This means, if I may use the term, a full-fledged mortal sin: that is, one that the penitent himself considered mortal at the time he did it, and which he committed with "sufficient reflection and full consent of the will." It may happen at times that a person does something that he thinks to be only a venial sin, or perhaps no sin at all; then later on he learns that such an act is a mortal sin. Such a person need not be disquieted. It was not a mortal sin *for him*; therefore he neither had nor has an obligation to confess it. Past acts are not to be judged by present knowledge.

*Kinds of Sin*

Moral theologians make many refined distinctions in classifying sins. Ordinary people would not be expected to know these refinements; yet they should know the principal ways in which sins differ from one another, and they are bound to confess their sins according to this knowledge: that is, they must confess in such a way that the confessor knows the distinct kinds of mortal sins they thought they committed. In general they should avoid two extremes. One extreme is a detailed description of what they did; the other is a very general statement that forces a confessor to ask embarrassing questions that could easily be avoided.

Putting aside all technicalities, we can say that the penitent is expected to give the confessor in his own language a simple answer to the following four questions:

1) *Was the sin internal or external?* In other words, was it merely a sin of thought, or was it externalized by word or action? For example, it is not sufficient to say, "I intended to steal," if one actually did steal.

2) *What Commandment or Virtue was violated?* These are the two ordinary ways of classifying sins. Either method is permissible in confessing: for example, one may say "I sinned against the 7th Commandment," or "I sinned against justice." If the next question is correctly answered, it will include the answer to this present one.

3) *How was the Commandment or Virtue violated?* A confession in which one stated merely the Commandment or virtue violated would be too general, and would force the confessor to ask questions in order to determine more precisely the kind of sin committed. The Commandments and virtues can be violated in various ways; and it is in distinguishing these varieties of sin that theologians make their finest distinctions. These refinements, as was stated, are not always known; but, generally speaking, the more

common distinctions (for example, those listed in the catechism) are known and should be manifested to the confessor. For instance, a man guilty of serious calumny is not sufficiently definite in his confession if he merely states, "I sinned seriously against justice," or "I sinned seriously against the 8th Commandment." He must specify that he spoke falsely against his neighbor in a serious matter.

4) *Were there any special circumstances that would seriously alter the nature of the sin committed?* Practically speaking, this question refers to those circumstances in which a person has more than one serious obligation for doing or avoiding something; and therefore when he sins he violates two distinct obligations. For instance, the same act might be a serious sin against justice and against the vow of poverty; or against the virtue and the vow of chastity. Scandal given by a superior who is charged with the spiritual care of his subjects is different from scandal given by others. Sins against parents (e.g. hatred, refusal to help them when in serious need, or insulting them) differ from the same sins committed against others, because the special relationship often adds a special obligation.

(Note: The distinctions mentioned in this last point, as well as the entire method of confessing sins according to the four questions, are best taught by examples and by frequent repetition. As a final safeguard for those who might not learn very well, it is advisable to warn all that if they have something they think should be confessed and they do not know just how to say it, they should tell their confessor that, and he will help them with some simple questions.)

#### *Number of Sins*

The number of each kind of mortal sin committed must be given as accurately as possible. If the penitent cannot

remember the exact number, he is supposed to say "about," and give the number as best he can. If he cannot make even an approximation or calculate the average per day, week, or month, he should tell the confessor that; and it may be that both confessor and penitent will have to leave the matter to God.

Since venial sins are not necessary matter for confession, it is obvious that, if they are confessed, their number need not be given unless the penitent wishes to give it. It seems that children are often taught to confess the exact number of all their sins, even venial sins. Perhaps the teachers look upon this as the simplest practical way of instructing children how to confess. If so, the method has an advantage; but it is well not to insist on it to the extent that children think they have a strict obligation of confessing all their "small sins."

### *Excuses from Integrity*

Our Lord intended the law of integral confession to be a very serious law; yet He did not impose it on us in such a way as to demand the humanly impossible. If we were to phrase the law with perfect accuracy, we should say that we are obliged to confess all our mortal sins (as explained), *in so far as it is possible to do so*. When it is impossible to confess a sin, or a number of sins, the penitent may omit these and still make a good confession, but he is bound to confess the omitted sins later, if it becomes possible. For a better understanding of the law, it may be well to indicate here some of the standard examples of good, though incomplete, confessions.

Some penitents do not remember a certain mortal sin, even though they examine their consciences diligently. Some remember the sin during the examination of conscience, but forget it when they are in the confessional. Since they can-

not confess what they do not remember, their confession is good, even though incomplete. The omitted sin (or sins) should be confessed at their next confession if they remember it then. In the meantime they may receive Communion with a good conscience.

*Lack of time* occasionally excuses one from making a complete confession. We are all familiar now with the cases of soldiers before a battle. By making a visible sign of their contrition they signify to the priest that they are sorry for their sins, and he gives them absolution. Their sins are thus manifested only in the most general way. Their action says equivalently: "I am a sinner and I ask pardon for my sins." They receive the Sacrament when the priest gives absolution, but they must later make a specific confession, if they can. A similar case might occur in a hospital before an emergency operation.

Sometimes penitents are excused from the confession of one or many sins because the confession of these sins would expose them to some serious harm. For example, a sick person might be so weak that a prolonged confession would overtax his strength. He would be allowed to make an incomplete confession and confess the remaining sins when he is stronger. Again, circumstances might be such that the penitent could not confess without being overheard by others (for instance, in some hospital wards). He is not bound to tell anyone but the confessor his humiliating sins; hence he could make an incomplete confession and tell the omitted sins when he could get the requisite privacy. Finally, the really scrupulous person affords an example of one who cannot keep the law of material integrity without the danger of serious spiritual harm. It often happens that the attempt to keep the law simply increases the scrupulosity and renders it more incurable. A confessor who judges this to be the case is quite justified in cutting short the confession



or even in limiting the scrupulous penitent to a very generic confession. The judgment of individual cases will have to be left to the confessor; but it is important to note that confessors who do limit the confessions of scrupulous penitents are not acting on mere whim, but according to sound theological principles.

In all the foregoing cases, except that of the scrupulous penitent, the omitted sins must be told later. I make exception for the scrupulous penitent for a practical reason: namely, it would be a practical impossibility for him ever to attempt to tell the omitted sins without exposing himself to the danger of a new attack of scruples. Hence, in practice, the only safe course is to consider that the obligation is perpetually suspended.

### *Shame*

Before leaving the subject of incomplete confessions I should like to add a word about the omission of certain humiliating accusations through a sense of fear or shame. The ordinary rule, given I believe in most, if not all, catechisms, is that we are obliged to confess all our mortal sins, even though we are very much ashamed of them, and if we do conceal a mortal sin through shame, we make a bad confession and commit a sacrilege.

This is the ordinary rule, and in teaching it to our pupils we conform to the constant practice of the Church. Nevertheless, it happens at times that some teachers go beyond this rule. In their anxiety to see that the rule is kept, they illustrate it with "horror" stories that manifest a decided lack of sympathy for the weakness of human nature. All of us, whether confessors or teachers or just plain penitents, must remember that there is connected with shame a certain "human" element which may at times weigh considerably with God in favor of the penitent.

A simple analogy will illustrate what I mean. Suppose we consider a large number of people who dislike a certain kind of food. Among these people it will be found that the dislike varies in degree. Most of them could probably eat the food if they had to. But very likely there would be a few with appetites so sensitive or prejudices so strong that they could not swallow the food at all.

Shame over humiliating sins follows the same pattern. In general, we are all ashamed of our sins, but we can tell them when we have to. But there do seem to be some cases in which shame is so vehement as to be tongue-tying. This is sometimes the case with children who have been told frightening stories about the confessional and with adults in regard to certain confessors who have misunderstood or dealt harshly with them or with whom they have to deal on rather intimate terms outside the confessional.

Many theologians recognize the existence of a sense of shame which amounts to an invincible repugnance. It is a subjective difficulty, and a comparatively rare case; and it is not improbable that almighty God makes allowance for it in enforcing His positive laws. Because the difficulty is subjective and rare, it is dangerous to try to phrase our ordinary rule in such a way as to include it, and perhaps it would not be wise to try to do so. Nevertheless, the realization of the existence of these cases should warn us against the telling of certain "horrifying" stories of the concealed sin. "And the little boy went to confession. But in the confessional he gave in to his shame and he concealed a mortal sin from the priest. And he left the confessional, his soul black with sacrilege. And then he died, and the devil came for his soul. And he was buried in hell forever."

The whole thing is "creepy." It has nothing—except deep contrast—to remind one of the familiar Scripture text: "A bruised reed he will not break . . ." After listening to

such stories, many a timid soul has been filled with a dread of confession that lasted for years, even for life.

### *Concluding Remarks*

The foregoing is an explanation of all the essential points pertaining to the law of integral confession. We can conclude with a few remarks about certain practical questions often associated with this obligation.

What about *doubtful* cases? For example, a person might doubt whether he has committed a mortal sin; or he might know that he committed a sin but doubt if he has confessed it. A good rule, sponsored by many eminent theologians and therefore safe and sound in practice, is the following: if the penitent has a sincere, solid doubt about having committed a mortal sin, or if he has a good reason for believing that he has confessed a sin, he is not obliged to tell it in his present confession. Some are inclined to make exceptions for the lax; but there is no need of making an exception. The real difficulty with lax people is that they are inclined to doubt without solid reasons. In that case they do not really doubt; and the rule does not apply to them. But if, in any individual case, they do really doubt, then they too may follow the general rule.

In regard to the *obligation* of confessing a sin, therefore, it does not exist in doubtful cases. The *advisability* is another question. As a usual thing it is better to do so unless one is scrupulous, in which case he should do what his confessor tells him and keep as happy as he can under the circumstances. He will probably be tormented with the thought that the "confessor doesn't understand"; but he must learn to take these "misunderstandings" as part of his cross.

Temptations of course are not sins. Hence they are not matter for absolution in any sense of the word. They

may be told in confession—and laudably so—if one wishes advice about them or if one simply wishes to give his confessor a manifestation of conscience. But if told, they should be properly labeled. To say, "I had impure thoughts," when one means that he was merely tempted is hardly a clear way of stating the case.

The mere fact that a sin is a habit is not in itself a circumstance that pertains to the law of integrity. Nevertheless, it can happen that a confessor will think it necessary to ask information about a circumstance like that. There used to be a laxist opinion to the effect that such information is none of the confessor's business. The opinion was condemned by Pope Innocent XI. The reason for the condemnation is obvious: frequently a confessor needs to know if a sin is habitual in order to judge the penitent's disposition or to prescribe fitting remedies for his malady.

In conclusion, let me recall that on the first Easter Sunday, when our Lord instituted the Sacrament of Penance, He greeted the Apostles with the words, "Peace to you." Through the intervening centuries Penance has indeed been a Sacrament of Peace. Nevertheless, it can hardly be denied that some truly good and sincere souls do not derive lasting peace from confession because they are confused about their obligation of confessing sins and tend to exaggerate these obligations. These souls in particular should be personally benefitted by a knowledge of the meaning and limitations of the law of integral confession.

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#### On the Commandments

If you want a sound, practical book on the Commandments, write to the Mission Church Press, 1545 Tremont St., Boston, Mass., and ask for: *The Commandments of God*, by Rev. Thomas B. Roche, C.S.S.R. Paper cover; 130 pages, with study questions; 25 cents. *Excellent.*

## The Mercy of the Sacred Heart

John P. Lahey, S.J.

**T**HE great exemplar in the Old Testament of patient suffering in adversity is the "simple and upright man in the land of Hus whose name was Job" (Job 1:1). Bereft successively of his great properties and possessions, his numerous sons and daughters, and his health and integrity of body, he sat upon a dung-hill and patiently defended God's ways against the reproving words of his wife and his friends. Surely, it might be thought, in such a visitation we can discern the effects of God's justice unmitigated by any mercy. As Baldad, one of Job's critics, declared, "Can man be justified compared with God, or he that is born of a woman appear clean? Behold even the moon doth not shine, and the stars are not pure in His sight. How much less man that is rottenness, and the son of man who is a worm?" (Job 25:4-6) Yet even in such an extremity of suffering, Job's spirit of faith and confidence in God is not broken. While acknowledging his unworthiness, he protests his innocence of grave sin against the accusations of his companions, and cries to God: "Thou hast granted me life and mercy, and Thy visitation hath preserved my spirit" (Job 10:12).

The whole burden of the Old Testament in fact is the story of God's mercy and loving Providence toward His people, despite their constant and repeated infidelities and their gross violations of His solemn commandments and their own sacred promises. His guidance and care of His chosen people is unceasing and solicitous, manifesting itself sometimes by the blessings of peace and prosperity, some-

times by the chastisements of war and captivity, according to their need, with the sole purpose of keeping them ever conscious of their high destiny, for from their midst was to come forth the One who was the Expectation of the nations and the Desire of the everlasting hills (Genesis 49:10, 26).

Yet, with all of that, there is associated with the Ancient Covenant between the Almighty and the people of Israel a certain sternness and severity of spirit both in the dealings of God with men and of men with their fellows, epitomized in the thunderous proclamation on Sinai: "I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me: and showing mercy unto thousands to them that love Me and keep My commandments" (Exodus 20:5-6); and in the Mosaic code: "He that giveth a blemish to any of his neighbors: as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer" (Leviticus 24:19-20).

With the coming of our Blessed Lord a new emphasis can be discerned in God's relations with man. He is still the All-Powerful and All-Just, but the terrible aspect of His justice is veiled by tender mercy and compassion toward His wayward and sinful creatures. By His cruel sufferings and death on Calvary, Jesus Christ the Son of God took upon Himself all the obloquy of sin and, standing with arms outstretched between the blinding majesty of the Godhead and weak, helpless humanity, offered His own broken body as the target for the darts of God's terrible justice. It is sin that God hates and cannot leave unpunished; and our Divine Lord, the sinless one, was "made sin" (II Corinthians 5:21), and offered to His Father the only satisfaction that could be acceptable, the infinite satisfaction of a

Divine Being. He loved us and gave Himself up for us.

And so it is fitting that our Lord, Who redeemed us with the last drop of His blood, and won back for us the right to the title of children of God, should be the channel of the Divine mercies toward men. Because He Himself is truly man, He intimately understands and has experienced in His own person all the sorrows and weariness of a human heart. Although this human knowledge and experience does not add one whit to the knowledge He possesses as God, yet it makes Him more akin to all of us and draws us closer to Him in loving trust and confidence.

It is because we know that our Lord is man and that His human Heart (united to His Godhead) really throbs with deepest love for us, that we, saint and sinner alike, turn to Him with such childlike confidence and peace of soul. That is surely one of the principal reasons why He became man, lived and suffered and died as a man—that He might win our fervent love and devotion to Himself in the way that we with our limited vision would be able to understand best. Like Solomon, He could truly say: "I myself also am a mortal man, like all others, and of the race of him that was first made of the earth, and in the womb of my mother I was fashioned to be flesh . . . And being born, I drew in the common air and fell upon the earth, that is made alike, and the first voice that I uttered was crying, as all others do. I was nursed in swaddling clothes and with great cares. For none of the kings had any other beginning of birth. For all men have one entrance into life, and the like going out" (Wisdom 7:1-6).

During His life on earth, our Lord was clearly acknowledged to be man by friend and enemy alike. "How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? . . .



Whence therefore hath he all these things?" (Matthew 13: 54-56) "The disciples therefore said one to another: Hath any man brought Him to eat?" (John 4:33) "And He was in the hinder part of the ship, *sleeping upon a pillow*; and they awake Him and say to Him: Master, doth it not concern Thee that we perish?" (Mark 4:38) "And Jesus *wept* (at Lazarus' grave). The Jews therefore said: Behold how He loved him" (John 11:35-36). "And (Pilate) saith to them: Behold the Man" (John 19:5).

All through the years of our Divine Savior's life and ministry the quality of mercy was manifest in His dealings with men and women of all ranks and conditions of life. "And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd" (Matthew 9:36). "And Jesus said: Neither will I condemn thee. Go now and sin no more" (John 8:11). "Behold a dead man was carried out, the only son of his mother; and she was a widow . . . Whom when the Lord had seen, being moved with mercy toward her, He said to her: Weep not" (Luke 7:12-13). "Father, forgive them, for they know not what they do" (Luke 23:34).

With reason then does Saint Paul, writing to the Hebrews, point out the human as well as the Divine nature of our Lord: "Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest who cannot have compassion on our infirmities, but one tempted in all things just as we are, but without sin" (Hebrews 4: 14-15).

The mercy which is so characteristic of the Sacred Heart of Jesus is simply the expression of His boundless and consuming love for men. For mercy is the manifestation of Divine love. It is that intense Divine love that impelled the Sacred Heart of Jesus to make His glorious revelations

to Saint Margaret Mary; and the twelve promises He made through her are so many crystal streams of mercy flowing *ex fontibus Salvatoris* or, by another metaphor, so many blazing tongues of mercy springing from the glowing furnace of His Heart. "Sinners shall find in My Heart the source and the infinite ocean of mercy . . . . Tepid souls shall grow fervent . . . . Fervent souls shall quickly mount to high perfection . . . . I will give to priests the gift of touching the most hardened hearts," and especially the twelfth or Great Promise, "I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the first Friday in nine consecutive months, the grace of final perseverance; they shall not die in disgrace nor without receiving their Sacraments; My Divine Heart shall be their safe refuge in this last moment."

Of the many qualities of the mercy of the Sacred Heart we may signalize three for mention. First, it is universal: there is no sinner, however abandoned and hopeless, no faithless lover of our Lord, however despondent or indifferent, that will not receive, if he but turn with contrition to the merciful Heart of our Savior, new life and hope and strength for the combat.

Secondly, it is tireless: no matter how often or how grievously we have offended and insulted that meek and humble Heart, its door stands ever open to receive us back with joy and entire forgiveness. "If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool" (Isaias 1:18).

Thirdly, it is efficacious: since our Blessed Lord is not only the most perfect and lovable of men but the Son of God, His mere word of forgiveness carries with it the absolute certainty that we have indeed been restored to the Divine grace and favor, that once more we enjoy as children

of God and heirs of heaven the company of the blessed angels and saints, of His most holy Mother and of Himself, the Light of our life. "No one hath hoped in the Lord and hath been confounded . . . . For according to His greatness, so also is His mercy with Him" (Ecclesiasticus 2:11, 23).

The Heart of Jesus is the Heart of the Good Shepherd that seeks till he find the strayed sheep and carries it home on his shoulders, rejoicing; the Heart of the Anxious Householder who searches in every nook and cranny for the lost groat; the Heart of the Loving Father waiting with eagerness to receive the prodigal back into his outstretched arms; the Heart that forgave Magdalen and Peter and the woman taken in adultery, the good thief and the hostile crowd on Calvary; the Heart that had compassion on the blind and the halt and the lame, the sick of body and of soul; the Heart that pleads for nought but a return of His ardent and lonely love.

"When the goodness and kindness of God our Savior appeared; not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ our Savior: that, being justified by His grace, we may be heirs, according to hope of life everlasting" (Titus 3:4-7).

*Heart of Jesus, patient and most merciful, have mercy on us.*

## Checking Our Spiritual Armor

William F. Kelley, S.J.

**T**ODAY, when defense is so much to the fore, it might be prudent for us to give some thought to the enemy of our souls and to the weapons we have for resisting and defeating him. As for the enemy, no matter how much he may camouflage himself, we always know who he is. St. Paul made that clear to the Ephesians (6:12): "Our wrestling is not against flesh and blood, but against the rulers of the world of this darkness, against the spirits of wickedness." Though that declaration was made centuries ago, and though armistices have been signed for hundreds of wars which are petty in comparison, mankind's adversary remains the same—the devil.

One can scarcely overestimate the importance of capturing the papers that contain the enemy's strategy, plans, or designs. That is why a very recent book is extraordinarily valuable for gaining information about the devil's method of attack. The book is entitled *The Screwtape Letters*, and is the work of an Oxford Fellow, C. S. Lewis.<sup>1</sup>

Through thirty-one letters this sound and imaginative writer records the advice that Screwtape, an important official in the Devil's "Lowerarchy," relays to his nephew Wormwood, who is only a beginning devil on earth. The letters are much like those that might be sent from an old salesman at the home-office to a young drummer making his first trip on the road. The insight into character is amazing. Earlier spiritual books have described the devil's psychological makeup and some have listed the weaknesses of man that are most open to attack, but here at first hand

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<sup>1</sup>Macmillan, New York, 1943. The excerpts from the book quoted in this article are used with the permission of the publishers.

we learn with what acute cunning and deception the devil plays upon those weaknesses.

Different though their states may be, the layman and the religious are attacked in fundamentally much the same way. A few random quotations from *The Screwtape Letters* are indication enough of this. Here are a few instructions for a situation that is as common in cloisters as the *Angelus* bell. "Keep his mind off the most elementary duties by directing it to the most advanced and spiritual ones. Aggravate that most useful human characteristic, the horror and neglect of the obvious."

The Senior Devil assures the Junior that even a man's prayers for his mother can be rendered ineffective: "Make sure that they (the prayers) are always very 'spiritual', that he is always concerned with the state of her soul and never with her rheumatism." How pointed is this for those who, insensible to their fellow-religious' real and immediate needs, would mold their charity according to some pattern of their own!

The devil has an illuminating and encouraging slant on the faithful soul miserably bogged in desolation. "Our cause is never more in danger than when a human, no longer desiring, but still intending, to do our Enemy's [God's] will, looks round upon a universe from which every trace of Him seems to have vanished, and asks why he has been forsaken, and still obeys."

Every religious knows that there is more joy in Hell over one pious soul caught unawares than over the sins of many calloused criminals, but it strikes with a new force to hear the devil himself comment: "A spoiled saint, a Pharisee, an inquisitor, or a magician, makes better sport in Hell than a mere common tyrant or debauchee."

These quotations show sufficiently clearly that the devil's suggestions may be applied with equal hope of suc-

cess in cloister, choir, or clothing store.

With so much said for Mr. Lewis' account of the devil's plan of action, we can turn now to a mustering of the arms that we can employ against him. Spiritual writers have suggested countless defenses and arms to withstand our enemy's assault. Most, though not all, of these weapons can be pigeon-holed somewhere under "Weapons Against Temptations" ("Arma Contra Tentationes"), originally published in *Documenta Vitae Spiritualis* (*Some Papers on the Spiritual Life*). This is an old book; it is probably not available to most of the readers of REVIEW FOR RELIGIOUS. For this reason it seems well to give here a rather free and slightly adapted translation of the section entitled, "Weapons Against Temptations." The list contains nothing new, yet it seems deserving of translation because of the eternal necessity of knowing our weapons if we are to defend ourselves effectively. Indulgence is begged for the examples faithfully retained: occasionally they may seem a bit too graphic for modern readers trained in over-cautious comparisons.

### *Weapons against Temptations*

Our first weapon is to live firmly convinced that through the whole course of this life, practically from the cradle to the grave, we shall be running up against temptations. They wait for us around every corner, so that not even for a moment can we relax or grow over-confident about our spiritual perfection. Thus, even when one is basking in the blessings of peace, he must diligently keep watch lest the enemy fall upon him as he relaxes with his armor momentarily laid aside. That is why the devil has one single intention, namely to persuade men to feel as though they could never be assailed by a temptation.

Far more useful than this state of mind is our second

weapon. As soon as one is aware that he is under attack of temptation, whether on the score of impurity or pride or scruples or any other devilish trick, wise strategy dictates that he should promptly make an act of love of God. Almost in a frivolous way he can josh the tempter: "Isn't this really the limit? Weak as I am, I am capitalizing on your attack and flinging it back in your face. Though you came to ruin me, actually through my counter-attack you have brought me to a warmer love of God." Thus we can turn against the devil the very weapons by which he sought to destroy us. His own weapon backfires on him. Like any terrified opponent he will have to beat an undignified retreat from a raid which has become an occasion not of our humiliation but of our triumph.

A third strategy is to engage ourselves in an activity totally contrary to the temptation. It takes a contrary, they say, to prevent the contrary. For example, let us suppose that a passionate man is violently urged toward some alluring fleshly pleasure. By willingly accepting some bodily pain he can shatter the force of the temptation. Perhaps it is hatred or envy that stirs in you: then pray for him who is the source of the repugnance. The same method of counter-attack can be applied equally to all the other evil inclinations of the soul.

Fourthly, we must never harbor the thought that temptations are punishments visited upon us by God. How much better to look upon them as paths by which God leads us to Himself! In temptations we fly to His Divine Assistance. We become embarrassed at our own weakness and nothingness. We begin to wonder what God could be desiring from us when he subjects us to so strenuous a trial.

When we can look at them in this way, temptations blossom forth almost as heavenly favors flowing from the hands of God. "Thanks," we might say, "for permitting



us to shoulder but a sliver of Christ's Holy Cross." More than this, according to St. James (1:2), we should never be happier than when undergoing temptations, for "My brethren, count it all joy when you shall fall into divers temptations." And why can St. James express it in this startling way? Because, says St. Paul, "Virtue is perfected in infirmity." Thus, the more violently one is assailed by temptations against a certain virtue, the more splendidly does that same virtue shine forth in him. Through the practice in virtue afforded by the temptation, the virtue itself grows ever more solidly established in the soul.

Our fifth weapon is a deep filial love for our Blessed Mother Mary. This naturally includes the most solid confidence in her power. Thus we sincerely believe that no one who seeks refuge with her can lose his soul. Imagine that the devil is a hawk. As soon, therefore, as you sense him whirring through the air, immediately hide yourself like baby chicks beneath your Mother's wings. Beg her assistance: "My Mother and Queen, I am helpless. Please take up my defence . . . show thyself a Mother."

Nothing is more salutary in trials than to call to mind your death, your judgment, heaven, and hell—the four last things. Make it your business to have at hand certain maxims which you can fling like spears at the devil at the first suggestion of temptation. But do not underestimate him: he is clever. He can attack you with such vehemence that you will not even be able to remember your salutary thoughts about death and what comes after. Wisdom, therefore, dictates that you should go over these thoughts so frequently that soon you will find yourself with the habit of recalling them spontaneously and easily. Then it will be no trick at all to keep them foremost in your mind when you are under stress of assault.

Our seventh type of weapon is to make a clean breast of all our temptations to our spiritual father. The usual experience is that remarkable results flow from this candid manifestation of our trials and difficulties. These effects often follow immediately and inevitably, thanks no doubt to the confiding and child-like humility demanded for such a manifestation.

The prompt readiness to humble ourselves before God is our eighth means for warding off the devil. Imbued with this spirit of humility, you deem yourself worthy of every affliction and can admit sincerely: "Whatever I am suffering, O Lord, it is not more than I deserve. Even these trials, bitter as they are, are not comparable to the heinous sins that I have committed."

A ninth defense is to run through the long list of God's special and extraordinary gifts to us. When we have done this, we can say with the Patriarch Joseph: "How is it possible that I can sin against so good a God?"

Finally, in time of temptation avoid all perturbation and excessive fear. Why be distressed? No harm is done when there is no consent given to the temptation. And when the trial is passed, it is bad policy to worry yourself by asking repeatedly: "Did I consent to that thought? Did I admit it, or didn't I?" In the first place, if you cannot give an immediate and definite answer to such questions, you will probably never be able to answer them to your own satisfaction. What is more harmful still, you will finish the examination with even greater anguish of mind than you had before. A temptation, although successfully driven away once, may readily return. Thus you will be constantly exposing yourself to the danger of consenting to it. Your policy must rather be to breathe a fervent act of love of God and remain quietly in peace. When you do have to make an examination of conscience, do not

recall the thoughts which aroused the temptation in you. Ask yourself just this one question: "Did I deliberately want to offend God?"

These, then, are the weapons against temptation. Anyone familiar with spiritual books has already seen them discussed. They were psychologically suitable before. They can carry off the victory today. Especially now, however, is it salutary for the religious to get out these old arms in order to check them over. Perhaps they need oiling. Perhaps they have rusted ever so slightly. Perhaps they can be adjusted ever so delicately to make them more fit instruments successfully to repel the latest raids of the enemy of our souls.

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### Follow Me

*Follow Me*, by Godfrey Poage, C.P., is a pamphlet for boys on the Vocation to the Priesthood and Religious Life. In easy style it describes the elements of a vocation to the Priesthood and the Religious Life, shows the respective differences of the lives of Diocesan Priests, Order Priests, and Brothers. It is attractively illustrated, and, besides the general descriptions, carries twenty pages of definite information about various religious institutes. This information was furnished by various religious superiors. It is specific, carefully listed under appropriate heads, and tells the inquiring boy where he may obtain further information. As one example chosen at random from the many, under the head NURSES, the booklet lists four institutes of Brothers. The first on the list reads as follows:

**BROTHERS OF MERCY:** A Congregation of Brothers founded in 1856. The members take the vows of Poverty, Chastity and Obedience and devote themselves to the care of the sick in hospitals and other institutions for the infirm. Young men between the ages of seventeen and thirty-seven years are eligible for the Congregation. *For further information write to:* Novice Master of the Brothers of Mercy, 49 Cottage Street, Buffalo, N. Y.

*Follow Me* may be bought for 10 cents per copy; \$1.00 per dozen; \$8.00 per hundred. Order from the Thomas Moore Book Shop, 22 West Monroe St., Chicago 3, Illinois.

## Communications

[EDITORS' NOTE: In the July, 1943, number of the REVIEW (p. 217) we proposed a discussion on vocations to the priesthood and the religious life. As in a former discussion, we asked for constructive suggestions that might be passed on to others through the medium of this REVIEW. The communications should be as brief as the content permits. On occasion it may be necessary for us to digest them; if so, we shall try to retain the substance. Communications will be printed anonymously unless the senders explicitly request that their names be given or unless the communications themselves seem to call for signatures, as is the case with some printed in this number.

The editors assume no responsibility for opinions expressed in this section. These should be judged on their own merits.]

### Reverend Fathers:

I've followed a method all my own for twenty and some odd years, which, judging by results, has been very successful. To date I can claim from among my 8th Grade graduates, eight priests, one Brother, one close to ordination, four students in minor seminaries, and fourteen Sisters.

This is my little device. Once a day I recite with my class an *Ave* for vocations. During the course of the year I weave in, where practical, little thoughts and stories bearing on vocations to the priesthood and the religious state. In April I launch a "Short Course in Vocations," using as a basic text the famous little booklet, *Vocations Explained*, by a Vincentian Father (published by Benziger Bros.). In connection with this I run a Question Box. The pupils are free to sign names if they wish. By this means I secure personal and individual contacts, as many ask for private help. These private talks I consider the best means of solving vocation problems. It's surprising what difficulties arise in the pupils' minds; how ignorant they are of matters of vocation; and, above all, how frequently parents misguide and misrepresent things to their own children.

To make my vocation class periods interesting I always close the session with a story pertaining to the vocation in question. (Over a period of twenty years I have collected quite a number of stories just for this purpose.)

It takes patience and time for all this individual attention, but I take the trouble to do much of it. One of the first things I do when I "spot" a vocation is to *encourage* frequent Communion, for I feel that only by personal and frequent association with our Lord will His grace be given freedom to operate in the soul.

I might add that in most cases I also make it a point to meet the parents of the pupils shortly before graduation (8th grade) to offer suggestions, give helpful information, and very often straighten out some very crooked notions the parents have.

#### A Sister

Reverend Fathers:

I am happy to say a word on vocations. We don't get them because we don't ask for them. We are praying entirely too much for temporalities. And we are already too rich. "Pray the Lord of the harvest that *He* send *workers* into *His* vineyard." And *give away* your wealth.

What is needed is that priests and religious *live* the vocation they already have. Look at the world. We are its salt and its light. Yet it is very salt-less and dark. And it's *my* fault. When you say "Amen" to that, there will be two of us. Add a little fervor and I'm sure God will give a vocation to another to make the two or three in the midst of whom He is.

#### A Priest

Reverend Fathers:

Some years ago a group of earnest priests became interested in the vocation of the Religious Brother. After much discussion of the subject they drew up a memorandum of what seemed to them the "status quo" of this vocation in the minds of American clergy and laity. After drawing up the memorandum, they tried in their own way to do something constructive about the matter, at least by way of instruction and personal direction. I am unable to tell you just what fruits their efforts produced, but I do happen to have a copy of their memorandum. The memorandum is some twenty years old, and it may be that some of the points would not be true today; yet I doubt if times have changed much in this regard. At least, I think that you and your readers might be interested in seeing the main points of the memorandum. In case you are interested, here they are:

1. Books, sermons, retreats, and articles in magazines, when referring to religious vocations, ordinarily speak of a vocation which includes the priesthood; or, if religious life without the priesthood is meant, the reference is regularly to women only.
2. With few exceptions, the Brotherhoods have not increased, are not increasing and, it is safe to say, will not, under present condi-

tions, increase their membership according to historic proportions, the needs of the ministry—native and foreign, or according to the inherent desires of some of the faithful for self-sanctification.

3. While "old Brothers" are held in reverence by clergy and laity, entrance into the Brotherhood is not held in honor in the case of a *young* man desirous of taking such a step. If he is of inferior grade, the step is sometimes countenanced chiefly from worldly motives. But if he is of good parts, skilled in a trade, with fair prospects in life, the step is viewed with surprise, and, as a rule, little or no encouragement is given. Parents and relatives ordinarily lament over the prospect. How many confessors would give positive encouragement?

Emphasis is laid upon the fact that some such attitude exists in the minds of the people. Perhaps the attitude is not correctly stated here; nevertheless, there seems to be no gainsaying the fact that generally speaking such vocations meet with little or no encouragement, but rather with listlessness and opposition.

4. To the laity generally the Brotherhood—its life, its dignity, its place in the Church—is a sealed book. Practically nothing is known about it. Such little knowledge as may be found here and there in parishes where Brothers teach or are before the eyes of the faithful as sacristans, is vague and remote.

5. Regarding the attitude of the clergy, one must speak with reserve. Theoretically, one must suppose that their convictions and opinions are in harmony with all that the Church teaches regarding the quest of a life of perfection, especially a community life under vows and without the priesthood. But isn't it true that in actual fact the attitude of the clergy is about the same as the attitude described in n. 3 above?

6. From the ideal standpoint, may we not suppose that under the guidance of the Holy Spirit this nation would not be lacking its proportion of men who would answer the call to a life of perfection without the priesthood if it were presented to them? Just what this proportion should be may be open to some discussion; but we must admit that it has been taken for granted that the Brotherhood does not and will not appeal to the "modern American." Perhaps we do not understand the full significance of the life of a Brother; or perhaps we do not really know what lies beneath the surface of the "modern American."

It is true that "Brother" too often has connoted "unskilled laborer." References in spiritual books, histories, and biographies often suppose old class divisions of society into nobility, bourgeoisie, and peasant; master and servant. Perhaps it is a result of these connotations that the "modern" or "American" will spontaneously experience a certain antagonism to the life of a "Brother."

7. Historically, it seems, the Church has developed by contradictions. The upheaval in Benedict's time filled the monasteries with Brothers, and the pleasure-mad movement of St. Francis' age made many men take refuge from it in the Franciscan Brotherhood. Can the very paganism and unrest of today be used as the occasion for inducing many men—skilled laborers, clerks, salesmen, small business men, high school and college teachers—to reflect and inquire, "Where is there safety for my soul?" Are not many good men now groping for spiritual security because they are frightened by the loose ideas of marriage, confused by labor troubles, and so forth? Is not the time ripe for portraying to these men the real security, the real worthwhileness, of the life of the Religious Brother?

8. Many men of the type mentioned in n. 7 are remaining unmarried and the number seems to be growing. Among such unmarried men, large numbers lead really good lives. Do these men know that, with a little added sacrifice, they can greatly increase their own opportunities for salvation and perfection and also contribute to the apostolate of the Church? At least they should *know* of this opportunity.

### A Priest

Reverend Fathers:

Here's a hearty *yes* to your question whether we should "talk about vocations." The subject is of the greatest importance these days, for all of us are becoming increasingly conscious of the decline in Ordinations and Professions. A recent survey conducted throughout the United States showed that the percentage of vocations for our Catholic population was only nine-tenths of one per-cent. And the same survey indicated that there has been a very noticeable drop from what it was in the parents' generation.

Two years ago Fr. Garesché, S.J., estimated that the decline among aspirants to religious communities of women amounted to twenty-seven per-cent. His judgments have been corroborated by my



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own findings in the course of correspondence with the superiors of the Sisterhoods in this country.

In an attempt to discover and foster more vocations to the priesthood and religious life we have prepared and published two illustrated pamphlets: *Follow Me* (for boys) and *Follow Him* (for girls).

Trial copies of *Follow Me* were released three months ago. Vocational directors throughout the country commented on the work, and many of the diocesan recruiters demanded a fuller treatment of their life and work—especially when the Confraternity of Christian Doctrine began considering the pamphlets as required reading matter for the schools. A revised edition, compiled in accordance with the suggestions given us, has been completed. A copy is enclosed for your consideration. The companion edition for girls will be released by mid-October.

The purpose of these pamphlets is to supply one of the fundamental needs of any vocational program—namely, interesting and adequate instruction. Boys and girls will never love and desire what they do not know. And among our youngsters there is a surprising ignorance of the religious life and work. Most boys have only one idea of a priest, and that is patterned on their pastor. Girls know of only one type of Sister—the one that teaches them. If the life of a parish priest doesn't appeal to the boy or that of the teaching Sister appeal to the girl, neither will long consider following a priestly or religious vocation.

But pamphlets can not do everything. And with certain boys and girls they have practically no appeal. So in our vocational program we have developed another method of interesting suitable prospects. It is that of Vocational Clubs: The St. John Bosco Club for boys, and Our Lady of Good Counsel Club for girls. The enclosed leaflet on the Bosco Club sketches its history and methods. For the girls' branch Sister M. Constance, of the Mission Helpers of the Sacred Heart, West Joppa Road, Towson, Maryland, will give you any information you desire. Our two organizations are completely autonomous, although we exchange ideas and mutually help one another.

Whatever information you may desire regarding my experience in vocational work—whether in the conducting of literature campaigns or Club programs—I will gladly give. At present I hesitate to launch

into any detailed explanations of our work, not knowing the trend your discussion will take, or the interest it will evoke.

(Rev.) Godfrey Poage, C.P.,  
St. John Bosco Vocation Club,  
5700 N. Harlem Ave.,  
Chicago 31, Ill.

[NOTE: A brief review of *Follow Me* is given on p. 385. After hearing from Father Poage we wrote to Sister M. Constance and received the following informative letter.—ED.]

# Reverend Fathers:

In response to your letter of September 18, requesting information of the Our Lady of Good Counsel Club we are glad to contribute the following:

The Our Lady of Good Counsel Club was organized in this Archdiocese in February 1941 at the request of Right Reverend Monsignor Louis C. Vaeth, and with the cooperation of Sister M. Felician, S.S.N.D. The Moderatorship of the Club was entrusted to the Mission Helpers of the Sacred Heart who immediately set to work to organize and carry on its activities.

The purpose of the Club is to foster religious vocations by giving the members an insight into the religious life in general as well as the manner in which it is lived in the various Religious Orders and Congregations. The means employed to attain the end are monthly meetings held from October to June of each year.

These meetings have a recreational feature and afford the members an opportunity of coming into contact with the various Sisterhoods. Programs enclosed will give a more comprehensive idea of the plan.

The meetings are usually held in a particular parish hall of the city with the resultant advantage of acquainting the priests with the work and of affording city-wide contacts. Since the organization of the Club, the members have had an opportunity of becoming acquainted with 21 communities. Of this number, 16 were local communities and 5 were from outside the Archdiocese. Statistics of the Club are as follows:

On roll .....	334
Average attendance .....	150
Number who have entered religion .....	8

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Some of those who have entered religion were, no doubt, encouraged by the particular Community which they entered, but several cases made their initial contacts at the Club and feel that they have been enabled to decide through the activities of this Club. Of course, it will never be possible to measure the spiritual good accomplished in a few statistics. The seeds dropped in their hearts will remain to fructify in the coming years while those who planted will perhaps remain in ignorance of the fruit borne.

We believe that by this monthly reunion and contact, our young girls are brought to a vivid, practical realization of the religious life itself and are made aware of the need of such personal consecration to further the Cause of Christ and sanctify oneself. We are confident that through its activities many young girls have become aware of the beauties of a life that for many might have always remained hidden, and for others a mysterious thing far beyond their reach. It has awakened such an appreciation of the value of this life of consecration as to inspire a similar consecration in many cases, or, at least call forth whole-hearted and enthusiastic support of the works undertaken by religious. In a word, they have become "vocation minded."

It is presumed, of course, that not all who attend these meetings are contemplating entering the religious life, but the influence of the contact with the Sisters' work will not be lost in their future life. For those who wish to register, a perforated slip attached to the program asks the information of their name, age, school, grade, and the Community toward which they feel attracted. When we find they have named a Community with which we are sure they have had no communication, we forward this information to that Community.

For those who express a desire for more personal help and direction than the general Club meeting can afford, a private Unit known as a Discussion Club has been formed. Under the leadership of a Sister these small groups come together to discuss questions about the Convent, religious life and particular Community requirements.

A day of retreat is to inaugurate the meetings of this year.

Briefly, our observations on the subject of promoting vocations are that there is no dearth of excellent material amongst the youth of today, but that to reap the full harvest of this material there is need of much more promotion work to supply the sympathy, encouragement and stimulus necessary to bring the vocation to its completion. We would classify this work as follows:

a) The influence of example that the Brothers and Sisters teaching in our schools and colleges already so effectively exert should be complemented by occasional discussions and talks on the subject of vocations. This could be made a part of the year's program in classes and at meetings.

b) Talks given by the priests at Sunday Masses, in the schools and at youth meetings. Parents should also be instructed as to the dignity and value of the religious life.

c) The organization of a Club for girls and one for boys on a similar line as explained above. This Club should also have the support of the priests, who could assist greatly by encouraging the attendance of those who they think have a vocation.

d) The dissemination of vocation literature.

In a word, we think all should unite and bring every force to bear in the work of obtaining recruits for Christ so needed at this time when the world looks to us to restore those vocations lost by persecution and war.

We are deeply grateful for this opportunity of explaining the work of this Club, and beg your blessing and prayers for the work.

Sister M. Constance, Moderator,  
Our Lady of Good Counsel Club,  
Convent of the Mission Helpers,  
West Joppa Road, Towson, Md.

Reverend Fathers:

The Little Flower Mission Circle, Inc. of New York was begun on July 2nd, 1925 with the one aim of encouraging our Catholic girls to take up the sweet yoke of Christ. Efforts were directed along prudent, zealous, and systematic lines. The Circle began with twelve young ladies who organized for this sole purpose. A meeting was held at a different community each month, to acquaint the members with the various Sisterhoods. In six months they had seventy-three members; and year after year since then they averaged about one hundred and ten members a year. So far, nineteen hundred and sixty active members have joined the organization. Of this number four hundred and twenty-seven are professed in over one hundred different communities and six hundred and ninety-two have entered. The simple duties for members are to recite a daily decade of the beads to the Queen of

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Vocations and offer one Communion each month for an increase of vocations. All active members attend the meetings held on the second Sunday of each month. They have a home of their own where there is a chapel with occasional reservation of the Bl. Sacrament. They have a well-stocked library with select books, reading rooms, etc. There are also a weekly Catholic Action class, sewing classes, and social activities. They also publish a twelve-page quarterly entitled "Come Follow Me" and numerous vocational leaflets, as they have a small press of their own. Besides the active members, there are close to fifteen thousand associate members, who simply pray for God's blessing on their efforts.

This is a brief summary of what has been accomplished here in New York by an organized effort. There is no doubt in our minds that vocations need encouragement and that God grants them in sufficient numbers for the needs of His Church. We are convinced that they are not fostered adequately and that the spirit of the world is killing all too many. That there is a great dearth at present, hundreds of our letters, coming from all over the country, will testify. One Provincial wrote recently that she was almost desperate seeking more Sisters. The real solution of the BIG problem we believe is a prudent, organized, persevering effort along our initiative lines. "Deus incrementum dat" (God gives the increase), but the human help is also a vital factor.

Rev. Joseph J. Strauss, C.S.S.R.,  
389 E. 150 St., Bronx 55, N. Y.

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## PAMPHLETS

*Particular Examen* (Second Series) is the title of a small booklet written by Father William R. Lamm, S.M. It contains heart-to-heart talks with our Lord on Faith, Hope, Love, Repentance, Watching, Peace, and Gratitude—the last mainly for use as a thanksgiving after Communion. The booklet was written especially for religious, and the prayers make an informal, but effective, examination of conscience. Price: 20 cents. The Bruce Publishing Company, Milwaukee.

*The Power and Secret of the Jesuits*, by Father Thomas Bowdern, S.J., is an intimate account of a novice's experiences during the "Long Retreat" (30 days). Price: 5 cents; 3 for 10 cents. Write to Rev. Thomas Bowdern, S.J., The Creighton University, Omaha 2, Nebraska. (Father Bowdern also has a carefully prepared leaflet, *Outline of the Spiritual Exercises*. Price: 2 for 5 cents.)

## Book Reviews

**ST. JOHN CAPISTRAN.** By the Reverend John Hofer. Translated by the Reverend Patrick Cummins, O.S.B. Pp. 411. B. Herder Book Co., St. Louis. \$4.00.

For the first time we are given a chronological picture, not merely of Capistran's rather sensational and relatively well-known last five years, but of his entire life. The author has availed himself of a wealth of recently discovered letters, sermon notes, and so forth, to fill in the details of a life in many ways stranger than fiction. Saints' biographies usually yield much that is inspirational, and the present volume is no exception to that rule. Its particular merit, however, lies in the fact that it contributes notably to an understanding of fourteenth and fifteenth century European History, both civil and ecclesiastical. St. John Capistran (1386-1456) literally made history. To such an extent is this true that the biographer can say in all justice, "A popular saint, like Francis or Anthony of Padua, he has not become. His greatness is too much intertwined with history" (p. 396).

It is common knowledge that the great Franciscan religious family, exerting as it did such far-reaching influence throughout all the strata of Christian society, not least by its third order affiliations, played a tremendous role in bracing the Church to withstand the storm of the sixteenth century religious revolution. The author makes the point that St. John Capistran was a veritable second founder of the Franciscans. At the time he entered the order in 1415, it was torn with internal dissension and its unworthy offshoot, the Fraticelli contingent, was threatening to disrupt the religious unity of the Church. The saint labored unremittingly for forty years to root out evils, to harmonize conflicting elements, to establish centers of exact religious observance, to make the entire Order the potent instrument in the hands of Christ's Vicar that it did in time become.

Capistran's most enduring contribution to Christian society was, it is conceded, his work as leader of the Franciscan Observants. "His work in this field was lasting on both sides of the Alps" (p. 316). But during these same forty years, we find him continually ranging up and down Italy, crossing the Alps to France, Belgium, Austria,

Bohemia, Germany, Poland, Hungary, and so forth, carrying out delicate diplomatic missions for the papacy, reconciling civil rulers, resisting the erroneous teachings and practices regarding the Eucharist prevalent among the Hussites in Bohemia, and carrying on a career as itinerant preacher that beggars description. For years his progress from one great city to another was like that of a conquering hero, impatiently awaited, and listened to everywhere by tremendous crowds. And as an old man of seventy he fared forth on his most spectacular enterprise, that of turning back the Turkish hordes at Belgrade with a nondescript gathering of peasants whose almost sole armament was their battle-cry, "Jesus."

The author and the skillful translator deserve our thanks for giving us so vital a portrait of this firebrand of God. Rich in detail as the account is, considering the fragmentary nature of much of the source material, the attentive reader will find himself seeking further enlightenment if and when additional information becomes available. How explain, for example, Capistran's lifelong leadership in matters pertaining to the religious life, and unerring accuracy where faith and morals were concerned, when one takes into account his apparent lack of training for such activity? Skilled civil jurist that he was, his formal training in the religious life and for the priesthood was packed into the two scant years following his conversion in 1415. Thereafter he was in the thick of the battle for the Church right up to the day of his death. Is there any natural explanation for the position of authority he undoubtedly held in affairs spiritual, or are we to see in him rather one of those divinely-appointed instruments that God raises up from time to time to confound the wise and clever of this world?

Again, what was the secret of his influence over the crowds that were won for religion by him? We are told of uncounted sermons and of hours-long sessions held in the open air for want of buildings large enough to accommodate the people. And according to his own estimate, four thousand were led by him to embrace the religious life. Yet the burden of most of his sermons, if we are to judge by the rather copious excerpts given us by the biographer, was to decry abuses, to lay strictures on evildoers, to berate in language that hardly knew restraint. Capistran seems never to have been one to call a spade by any other name. The reader finds it easy to account for the violent antagonisms thus aroused by the saint, even at times



among good churchmen and his own religious brethren. But how account for the numerous conversions, the four thousand vocations, the affection and esteem generally manifested toward him by the many thousands of Franciscans during forty years, the conviction on the part of his vast congregations that a saint was in their midst?

If the volume under discussion has a defect, it is in the failure to attend sufficiently to that aspect of Capistran's life which had to do, in word and action, with positively "putting on Christ." His positive teaching regarding the truths of faith, his life of prayer, his positive portrayal of the Christian virtues in his own life—these are the aspects of Capistran's life that call for more attention than they have received in this generally excellent biography.—C. DEMUTH, S.J.

**ST. TERESA OF AVILA: AUTOBIOGRAPHY.** Translated by David Lewis Re-edited by the Very Reverend Benedict Zimmerman, O.C.D. Pp. xxxix + 516. The Newman Book Shop, Westminster, Maryland, 1943. \$3.75.

This is a pleasing reprint of one of the world's great literary classics. Teresa of Jesus began the present autobiography at the instance of a spiritual adviser, the Dominican Pedro Ibañez, in the spring of 1563 and finished it in May or June of 1565, the reason for the slow work being, among other things, urgent duty at the spinning-wheel. It is a spiritual document of the first order and also an exquisite study in feminine psychology. Its forty chapters (she was forty years old when she completed it) can be grouped into four sections: her life until her "second conversion" in 1555, a little treatise on prayer that is a jewel, her life until 1562, and finally the first foundation of the Discalced Carmelites, the convent of St. Joseph. To the autobiography are appended the Relations, a series of eleven manifestations of her spiritual state, submitted at various times to spiritual directors. She writes all this in a friendly, chatty, and even humorous style which reveals her to be one of the most attractively human of the saints.

Teresa of Avila was a rare combination of Mary and Martha. Despite constant illness, disheartening reverses, unbelievable opposition from all quarters including the infernal, and utter lack of financial means, this dauntless, practical woman established sixteen convents for nuns and several monasteries for men, until Saint John of the Cross joined her in founding a dozen more. Simultaneously she

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lived in the highest realms of mystical prayer. And in addition she found time to write those marvelous treatises which make her the doctor *par excellence* of prayer in the Church. However, for our consolation be it said that, because she lacked imagination and discursive ability (so she says), she made use of a meditation book for twenty years and often impatiently shook the hour-glass to speed up the lagging prayer hour.

Given God's bounteous grace and her own indomitable will, Teresa may be said to be the product of two influences: direction and reading. Besides a holy layman and various diocesan priests, she had a copious supply of Carmelite, Dominican, Franciscan, and Jesuit directors, most of them good, some downright incompetent. For this reason may she not be claimed as the common property of all religious? As to spiritual reading, she read not much, but well. Holy Scripture was her daily bread. Other favorites were St. Augustine's "Confessions," St. Jerome's "Letters," St. Gregory's "Moral Treatises," the "Life of Christ" by Ludolph the Carthusian, the "Imitation of Christ" by à Kempis, and the more recent works of the Franciscans, Peter of Alcantara and Francis of Ossuna.

All in all, the Dominican theologian, Dominic Bañez, sums up his spiritual child, Teresa, very well when he says that "she is great from head to foot, but the influence that radiates from her is immeasurably greater still." Read the autobiography and you will inevitably experience her power and her charm.—A. KLAAS, S.J.

**PRAYER.** By Dom Thomas Verner Moore, Monk of the Order of Saint Benedict. Pp. vi + 219. The Newman Book Shop, Westminster, Maryland, 1943. \$1.75.

This reprint is not the kind of book on prayer that one might expect from an author who is not only a priest, but also a physician, a psychiatrist, and a distinguished psychologist. There is not much of the psychological about it. Nor is there as much of the liturgical as one might anticipate from a Benedictine. It has grown out of instructions given to Benedictine Oblates. There are two principal elements in it: the one didactic and practical, and the other historical. In the former, the various forms of prayer, from vocal to contemplative prayer, are described, and directions are given how to ascend all the different rungs of the ladder of communication with God. Simplicity, like that of the ancient monks, rather than the elaborate meth-

ods of some modern authorities, characterizes the mode by which the reader is taught how to make that ascent. With indications on cultivating the art of prayer go earnest discussions of the importance of certain ascetical principles, for instance, the obligation of tending to perfection, of complete renunciation, and of whole-hearted love for God. In the part that is more historical, there is an account of the way in which the ancient solitaries sought to raise themselves to perfect contemplation, of St. Augustine's mysticism, of the doctrine of St. John of the Cross, and finally there is a description of Benedictine mysticism. This is "moral," laying "great stress upon the harmonious moral relations of the monk to those about him," not ascetical, like that of "the fathers of the desert," nor intellectual, like St. Augustine's. The book will be of value to those especially who would learn the Benedictine tradition on prayer, or cultivate it in the Benedictine spirit.—G. A. ELLARD, S.J.

**CATECHISM OF THE RELIGIOUS PROFESSION.** By the Brothers of the Sacred Heart. Pp. ix + 220. Metuchen, N. J., 1943. \$1.35.

This Catechism, translated from an original French work intended primarily for the use of Brothers of the Sacred Heart, is presented in a newly revised edition that brings it into full conformity with the Code of Canon Law.

The first part of the work forms an introduction to the three vows of Religion. It discusses the general notion of a vow, the meaning of perfection and the means to attain to it, and the observance of the rules and constitutions.

The body of the treatise, which is the book's second part, consists of a treatment, in particular, of the vows of poverty, chastity, and obedience, and of the corresponding virtues. Each subject is treated with considerable thoroughness, so that one may find in this section the answers to most practical questions. Not only the moral and canonical aspects of the vows are given. The ascetical side is also provided for in the discussion of motives and the means to employ in striving toward a perfect observance of the vows. Quotations from the Fathers and other ecclesiastical writers are used effectively to bring home to the reader the doctrine explained.

The third and concluding part of the book, on perseverance in the institute, deals briefly with the obligation to persevere, and with voluntary as well as involuntary separation from the institute.

Superiors and masters of novices in institutes that have simple vows will find the book useful in many ways. The question-and-answer form makes for simplicity and thoroughness of treatment, so that material is readily available for instructions to be given by way of preparing novices for the religious profession.—A. ELLIS, S.J.

**"LEST THEY ASSIST PASSIVELY."** By the Reverend Gerald Ellard, S.J.  
Pp. 76. The Queen's Work, St. Louis, 1943. \$.25 (paper).

Father Ellard's book is small in size (it is really a pamphlet), but it touches on two issues that are large in significance for our readers. The first of these issues was aptly stated by the Sacred Congregation of the Council in an Instruction dated July 14, 1941, and addressed to the Ordinaries of the whole world. In substance, the message of the Sacred Congregation may be stated as follows: the faithful must be well-instructed in the doctrinal, moral, and ceremonial aspects of the Mass so that they will not only fulfill their obligations with readiness, but will also attend Mass and communicate frequently, even daily, will assist at Mass actively, and will prefer the Mass to all other acts of worship as a means of obtaining the help and mercy of God for themselves and for others, living or deceased.

The purpose of Father Ellard's booklet is to help priests carry out the wishes of the Holy See, as expressed in the Instruction. The booklet contains the text of the Instruction, in Latin and English, and a number of practical aids for priests. These practical aids are grouped in three sections: (1) outline instructions, designed principally to instil an appreciation of the Mass as the supreme act of worship; (2) quiz programs, mostly concerned with ceremonial (for example: the Altar, Sacred Vessels, Sacred Music, and so forth); and (3) "Sermonettes for Wartime"—a series of brief paragraphs, grouped according to feasts occurring throughout the year, each paragraph containing a thought that might enable a priest to give a short talk on the feast and to relate it to some war need. These various aids do not, of course, represent a complete program of instructions on the Mass, but they will serve as a good start. Priests should find them helpful, especially the first two sections. The "sermonettes" do not seem to contribute much to the purpose of the book.

The title of the booklet suggests the second issue of importance. The Holy See wants the faithful to assist at Mass *actively*. If we are

to urge others to assist at Mass in this way, it is imperative that we know what the Holy See understands by active assistance; otherwise there is a very real danger that we shall interfere with the sacred liberty of individuals. The Instruction of July 14, 1941, does not give explicit definitions of "active" and "passive," but it seems to define these terms very clearly by implication when it states that the faithful are to be taught the Mass so that they will "not attend it merely passively, but will *in faith and charity unite themselves with the celebrant in mind and heart*" (italics mine). From these words I infer, and I believe rightly, that the essence of active presence, according to the mind of the Holy See, is *union with the celebrant in faith and charity, in mind and heart*.

Father Ellard appears to demand more than this. According to him, we assist passively when we are "detached and silent spectators"; we are active when we are "attached and *vocal*" (italics mine) members of the cast." It seems rather clear to me that this is not a complete disjunction—"datur tertium," as we say scholastically. What of the person who is *attached but silent*? He does not fit into either of Father Ellard's categories; yet he can be called an *active* worshipper in the sense of the Instruction—which, I take it, expresses the mind of the Holy See.

In other words, active assistance at Mass may be *either* silent or vocal; it is not necessarily vocal. Vocal participation (for example, by means of the Dialogue Mass) is good and praiseworthy (if the participants assist with mind and heart—for we must not forget that vocal participation can be quite detached and extremely passive); but silent worship is also laudable. And this is as it should be. The Mass is for all of us; not merely for those who wish to talk or sing, but also for those whose devotion inclines them to be silently united with the celebrant in mind and heart, in faith and charity. It is hardly correct to infer that all silent worshippers are "isolationists."

—G. KELLY, S.J.

#### THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA.

Translated by Algar Thorold. Pp. 344. The Newman Book Shop, Westminster, Md., 1943. \$2.75.

*The Dialogue* is a long conversation between St. Catherine and God the Father. The greater part of it is said to have been dictated while the saint was in ecstasy. Although mystical in origin, it is not

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misty in expression. With few exceptions, it contains plain answers to simple prayers.

God's mercy to sinful man is the recurrent theme of the four treatises on Providence, Discretion, Prayer, and Obedience.

His Mercy built a Bridge of His Own Son to span the swirling river of sin. Across the Bridge pilgrims, guided by the Holy Spirit, must walk to attain to the Father. As they cross, they are nourished by the Body and Blood of the Immaculate Lamb served at the tavern of Holy Church. The Bridge, built of stones of His virtue, is walled and roofed with Mercy, and paved with the doctrine of Him who "moistened the mortar for its building with His Blood."

True virtues are founded on the pure love of the neighbor. Love of God is manifested by this charity. "The soul that knows Me immediately expands to the love of her neighbor, because she sees that I love that neighbor ineffably. . . . She further knows that she can in no way repay Me that pure love with which she feels herself to be loved by Me, and therefore endeavours to repay it through the medium which I have given her, namely, her neighbour, who is the medium through which you can all serve Me."

Of special interest to religious and priests will be other thoughts of this saint who was herself a religious and a spiritual mother to priests. Such are her remarks on religious poverty and obedience, on mental and vocal prayer, the withdrawal of consolation, bodily penance and abandonment to God's Will, the imitation of Christ and zeal for souls, the dignity of priests and the mystical body of Holy Church.

This work is introduced by a short sketch of Catherine's life and times. It concludes briefly with the letter of an eye-witness describing her death.

Thorold's English translation follows closely the phrasing and word order of the original Italian—a masterpiece from the age of Dante and Petrarch. The translation was first published in 1898; in 1907 a "new and abridged edition" appeared. The latter edition has been used in making this new printing.

Like the sunrise and the Gospel, *The Dialogue* is well worth repeating. For it is one of those great Catholic classics that we vaguely imagine we have read because we have so often heard its title. The book has much more to offer us than a name.

—J. V. SOMMERS, S.J.

**CHILDREN UNDER FIRE.** By S.M.C. Pp. ix + 65. Longmans, Green and Company, New York, 1943. \$1.50.

Fortunately, the author of *Brother Petroc's Return*, the anonymous English Dominican Sister, has been persuaded to write and publish her notes on school life in war-time. These jottings have brought across the Atlantic the reassurance "that even the worst is quite bearable when the cause is a good one." They are alive with a Catholic trust in Divine Providence, "Who never lets one down"; with a calm, self-possessed spirit that can live through bomb-shattered days and still say, "It is a good life, and in a very real sense a happy one, to pass one's days so near to the other world, for it gives life a true perspective."

A school teacher's sky is not always bright even in peace time. How thick it must be with problems during war can easily be imagined. How to handle the unusually fidgety, talkative children? How to answer their anxious, demanding parents? The author, who became "the old woman who lived in a shoe" when evacuated children arrived from London, gives her practical solutions of similar problems in pages that twinkle with her quiet humor.

There were acquaintances and adjustments that had to be made. The "wide-awake cockneys and our . . . country dumplings eyed each other like strange terriers"; but eventually "both square and round holes were found for their respective pegs." There was a pilgrimage to an eight mile distant convent which developed into a raid on the apple orchard and "some of the pilgrims terrified the monastery cows . . . and chased the monastery chickens."

This tale of "just small happenings in a small school, in a small corner of England" provides a delightful hour of reading.

—J. F. ABBICK, S.J.

**THE ETERNAL PURPOSE.** An arrangement of Scripture texts compiled by Blanche Mary Kelly. Pp. 141. Harper and Brothers, New York, 1943. \$1.50.

This engaging little work answers several distinct needs. How often when dismayed or bewildered one looks for comfort in reading. Not every mood can be satisfied by the *Imitation* or other spiritual stand-bys. And yet where to turn? No single book, no one chapter even of the divinely inspired Word can allay the precise grief, solve the specific riddle besetting one. Dr. Kelly, with rare



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sensitivity, has ordered scriptural texts under neat headings, ranging from "The Soul in Anguish," through various stages of desolation and consolation, to "The Eternal Purpose." Each emotion, from near despair to heights of spiritual triumph, is delicately and pointedly traced.

Retreat masters, preachers, and those called upon to provide conferences or meditation points will find in this collection a handy *vade mecum*, in some ways more useful than standard concordances. For the religious it is an ideal manual of slow, reflective reading and the second method of prayer.

The make-up is tidy and readable, with book, chapter, and verse numbers relegated to an appendix. Quotations are from the Douay-Rheims version throughout. While this secures a stylistic uniformity, many readers would have preferred one of the more recent translations for New Testament selections. Father Gillis's Introduction serves also as a review more in keeping with the book's merits.

—C. J. McNASPY, S.J.

**APOSTLES OF THE FRONT LINES.** An adaptation of Canon Tiberghien's *POUR SERVIR* by the Reverend Louis J. Putz, C.S.C. Pp. 99. The Apostolate Press, South Bend, Ind., 1943. \$.50 (paper).

In the encyclical "Quadragesimo Anno" Pius XI wrote: "Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants. It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers." As we know from other statements of the same pontiff, as well as from the words of our present Holy Father, these "first and immediate apostles"—*apostles of the front lines*—are needed also in the student world and, indeed, in every sphere of human society. For everywhere in our days, even in the protected atmosphere of our Catholic schools, there are antichristian forces at work.

The title, then, of this small volume, suggests its content. Practical advice on the lay apostolate is placed in a proper setting of Catholic Action theory. The apostolic method described is that of the so-called "cell technique," discussed in recent issues of this Review.

The book will be especially helpful to priests and religious eager to prepare those lay apostles for whom the popes have pleaded.

Father Putz's adaptation of Canon Tiberghien's popular work is, as the introduction says, free but substantially faithful. Paragraphs of little relevancy to the present stage of our apostolate have been omitted or abridged; for example, a rather lengthy discussion of specialization more applicable to France than to the United States. On the other hand, a single paragraph of the original on the relationship of Catholic Action to other parish organizations has been expanded to almost four pages; and wisely so, for this matter is less well known to most American readers than it was to the readers of the original French essays. These pages are all the more necessary since Canon Tiberghien, writing in an untechnical style, often uses the term "Catholic Action" rather loosely. Several extended, and rather fine, illustrative comparisons have been omitted in the adaptation, doubtless for the sake of conciseness.

There are a few misprints: on page 59 the respective positions of the last line and the seventh from last should be reversed. The format is attractive and makes for easy reading.—Y. WATSON, S.J.

**COMPANION OF THE CRUCIFIED.** By the Reverend J. E. Moffatt, S.J. Pp. 190. The Bruce Publishing Company, Milwaukee. \$1.75.

Of uniform size and plan with *Matters of Moment* and *Knight of Christ*, its predecessors in Father Moffatt's Ignatian Meditation Series, the present volume draws its material from the third week of Spiritual Exercises of St. Ignatius. Priests and religious to whom the author's characteristically familiar presentation of spiritual truths has long been a source of inspiration will find the same standard maintained throughout these thirty chapters on our Lord's Passion and Death. The publishers announce that the combination price for all three volumes of this series is \$4.75.

**THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL.** By the Reverend Bede Jarrett, O.P. Pp. 118. The Newman Book Shop, Westminster, Md., 1943. \$1.25.

This compact little book, first published twenty-five years ago, thoroughly deserves its place among the Book Shop's reprints of spiritual classics. The distinguished English Dominican author, availing himself of the material from a rather technical doctrinal work, *De l'Inhabitation du S. Esprit dans les ames justes* by Pere Froget, O.P., has arranged it into thirty tightly-packed three-page chapters well suited for meditation purposes or for spiritual reading. Because the book is more directly expository of profound doctrine than evocative of devotion, it will be welcomed especially by those who seek a deeper understanding of the truths of faith. The value of the book is enhanced by its inclusion of Leo XIII's Encyclical Letter on the Holy Ghost, in good English translation.

## Questions and Answers

—40—

Is the use of a Communion cloth (pendant style) of obligation?

In an Instruction on the Administration and Reception of the Holy Eucharist, dated March 26, 1929, the Sacred Congregation of the Sacraments allowed the use of a metal communion plate under the following conditions: "(5) In the distribution of Holy Communion to the faithful there should be used—besides the white linen cloth spread before the communicants, as required by the rubrics of the Missal, the Ritual, and the Ceremonial of Bishops—a plate made of silver or of other goldplated metal." Hence the Communion plate does not do away with the obligation of having a Communion cloth spread at the altar rail.

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Our constitutions read: "The Franciscan Sisters of the Third Order may satisfy their obligation of reciting the Canonical Hours by the recitation of the Office of the Blessed Virgin Mary. Wherefore, the Sisters of the Motherhouse shall daily recite in Choir the Office of the Blessed Virgin in Latin." No mention is made of our other houses and missions. Must the Office of the Blessed Virgin be recited in choir? Or is each Sister obliged to recite it privately?

Your obligation of reciting the Canonical Hours arises from the Rule of the Third Order Regular which you follow: "The Brothers and Sisters shall recite the Divine Office with attention and devotion, according to the prescriptions of their respective constitutions" (N. 9).

You fulfil the obligation of the rule by carrying out the prescriptions of your constitutions. From both rule and constitutions the following obligations arise:

1. All the Sisters must recite the Office of the Blessed Virgin every day at least in private, unless they are permitted to substitute the *Paters* and *Aves* according to the rule and constitutions.

2. In the Motherhouse, the Office of the Blessed Virgin must be recited *daily, in choir, in Latin*.

3. Nothing is prescribed for the other houses of your institute

regarding the recitation of the Office of the Blessed Virgin in choir. Custom or a decree of a General Chapter will determine which houses (among the larger communities) must recite the Office in choir.

4. Sisters living in houses in which the Office of the Blessed Virgin is not recited in choir must recite it privately, but they may recite it in English (and thus gain the indulgences attached). This same rule applies to those Sisters in the Motherhouse who are excused from choir because of their work or for other reasons.

—42—

We have a boarding school attached to our motherhouse and novitiate. Our novices are now employed in serving table for the boarders. This causes difficulties. They hear the conversation of the boarders, and take part in it at times. Some of the novices were boarders last year and feel rather embarrassed when serving their former companions. Is it conformable with the training of the novitiate to have the novices serve table under these circumstances?

Generally speaking, any work which brings the novices in contact with secular persons is to be avoided because such contact is, to say the least, a source of distraction to the novices and interferes with their proper training. It is certainly most undesirable to have the novices serve table for the boarders in your school. Let them set the tables, clean up after meals, wash the dishes, and perform like tasks which involve no contact with the boarders. All this constitutes a valuable training in humility, diligence, and self-abnegation. The problem of servers at table for the boarders may be solved as it has been done in many schools—both religious and secular—by having the students themselves serve table. Usually there will be no difficulty in finding a number of students who are willing to serve table in exchange for a reduction in tuition and board fees.

—43—

The question has been raised whether plastic medals and beads can be blessed and enriched with indulgences. Will you please answer this question in your review? We hope the answer will be favorable.

In general it is required that any material object to the use of which an indulgence is attached must be made of *solid and durable material*. It is expressly forbidden to attach indulgences to pictures

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painted or printed on paper, cardboard, or cloth; likewise to crosses, crucifixes, statues, and medals made of tin, lead, hollow glass, plaster, and other similar substances. Rosary beads may be made of tin, lead, wood, and of solid glass, coral, pearl, amber, enamel, alabaster, marble, and other similar substances including ivory, iron, and steel. Wood is not excluded as proper material provided it is not fragile and will not be worn out or broken in a short time. On April 1, 1887, the Sacred Congregation of Indulgences answered that pictures and statues made of *carton-madera* could have indulgences attached, since this material is more resistant (wears better) than wood. This material seems to be a form of pressed woodpulp—perhaps the forerunner of modern plastic. From the foregoing it is certain that plastic may be used for beads, crosses, statues and medals, unless some specific material is prescribed.

*As to scapular medals:* The use of plastic for scapular medals does not seem to be allowed, since the decree of December 16, 1910, issued by the Holy Office in the name of Pope Pius X, expressly states that the medal to be substituted for the scapular must be *made of metal*. Hence, until the Holy See declares otherwise, it is very doubtful that a plastic medal may serve as a scapular medal.

### —44—

Will you kindly answer the following questions regarding indulgences: When both a visit to a church and prayers for the intention of the Holy Father are prescribed as conditions for the gaining of indulgences must the prayer for the intentions of the Holy Father be said *during* the prescribed visit? When both are prescribed, may the prayer for the intention of the Holy Father be anticipated in the same way as the visit to a church, that is, from midday of the day preceding the day on which the indulgence may be gained?

When both a visit to a church and prayers for the intention of the Holy Father are prescribed, these two works must be joined together—that is, the prayers for the intentions of the Holy Father must be said during the visit to the church. Hence it follows that when both are prescribed the prayers for the intention of the Holy Father may certainly be said during anticipated visits from midday of the preceding day. This is certain from an answer of the Sacred Penitentiary, dated September 20, 1933, and quoted in *Preces et Pia Opera*, the official work on the subject.

—45—

Will you please give us the exact indulgences attached to the rosary by the following blessings: Crozier, Dominican, and Brigittine?

*Crozier*: 500 days for each Pater and Ave. No need to say five decades or even one decade. One Pater or Ave will suffice to gain the indulgence.

*Dominican*: 100 days for each Pater and Ave, provided five decades are said in the course of the day; decades may be separated; meditation on the mysteries required while saying the beads.

*Brigittine*: 100 days for each Pater, Ave, and Credo. Five decades must be said during the day, including one Pater, ten Aves, and the Creed for each decade; decades may be separated.

Ordinarily one can gain only *one* indulgence for each recitation of the beads. By reason of a privilege granted by Pius X on June 12, 1907, the Crozier and Dominican indulgences may be gained at the same time by only one recitation of beads properly blessed.

—46—

We have been told that it is contrary to the mind of the Church that ecclesiastical property be insured in a Mutual Insurance Company. The reason assigned is that religious are forbidden to engage in a commercial enterprise for profit. Would the dividend received on a fire insurance policy written by a mutual insurance company be considered unlawful gain and a violation of canon law?

Canon 142 of the Code of Canon Law forbids clerics to engage in business or to carry on a commercial enterprise for profit, either directly or through others, for their own benefit or for the advantage of others. Canon 592 extends this same prohibition to religious. Can mutual policyholders be said to be engaged in business within the meaning of the canonical prohibition? The answer is an emphatic "NO." As a matter of fact such policyholders are buying protection for their property against fire, tornadoes, hail, and other dangers. This is their primary purpose. The fact that dividends may be received at the end of the year is a secondary consideration. Such a dividend may be considered as a rebate on the premium paid, and as a reduction of expenses rather than as income from investment.

But is not the mutual company itself engaged in business, inas-

## QUESTIONS AND ANSWERS

much as it invests its capital in business enterprises? As a matter of fact, the larger and better mutual companies hold approximately 75 % of their assets in the form of cash and prime bonds, with about two-thirds of the bonds being federal, state, and municipal issues. No one will say that the purchase of bonds violates the prohibition in question, since bonds are practically the equivalent of a loan with a determined rate of interest. The bondholder has no share, either directly or indirectly, in the ownership or administration of the company.

An objection might be raised against the insurance of property by clerics and religious in mutual companies because policyholders are subject to assessment in case the company's losses are heavy, and because the company cannot waive this power to assess. Whatever may have been the case in the past, this is not true today. The major mutual carriers, for the most part, have waived the right to assess their policyholders, and they now issue "non-assessable" policies, save in a few States where this is prohibited by law. A mutual company can, in general, waive the right to assess when its surplus has reached the amount which would be required of a stock company writing the same type of business.

If the company retains the right to assess policyholders, such an assessable policy usually specifies that, under certain conditions, the policyholder may be called upon to pay one additional premium. Occasionally the agreement may be that two or even three annual premiums may be assessed.

In either case a mutual insurance policy is a contract between the policy holder and the mutual insurance company in a form which has been approved in advance by the state regulatory authorities, and if it provides that the policyholder may not be assessed, then the policy holder cannot be assessed; if it provides for the payment of an additional annual premium, that amount may be collected as a part of the policy, and under no circumstances can the policyholder be forced to pay a larger assessment than he has contracted to pay.

Clerics and religious who wish to insure ecclesiastical property in a mutual insurance company should choose an old, well established company which issues non-assessable policies. A report of the financial condition of any insurance company operating in the State may be had from the State Insurance Department.



## *Decisions of the Holy See*

**January 3, 1943:** Catherine Tekakwitha's virtues were declared heroic. In its Decree, the Congregation of Rites, after stating that God is wonderful in His saints and especially wonderful in this Indian Virgin, gives the following interesting sketch of her life:

The celebrated virgin of whom this Decree treats, was born 1665, at the village of Ossernenon [Auriesvill, N.Y.] in the Iroquois nation of North America, of the tribe called Agniers by the French, Mohawks by the English, of a pagan father and Christian mother. She was named Tekakwitha. Losing both parents and her brother when four years old, she was taken by an uncle very hostile to the Christian religion, and brought up in the manner of her tribe.

When scarcely eight years old she was paired with a boy of her age, not by the rite of marriage, but to grow acquainted with him and marry him later on. As she approached the time for marriage, Tekakwitha, not yet a Christian, as if by Divine impulse, was so ardent with love for keeping her virginity that she could not by any means be diverted from her heroic resolve even though most cruelly tried by threats and ill-treatment. How trace the origin of such virtue?

"The blood of martyrs is the seed of Christians," said Tertulian; no wonder, then, that after the martyrdom of eight missionaries of the Society of Jesus, who were put to death for Christ, between 1642 and 1649, after preaching to the Indians of those regions—among them Saints Isaac Jogues and John de Lalande suffered martyrdom in the very village of Ossernenon—no wonder a white lily should spring up there, flourish marvelously and suffuse with the sweetest fragrance of virtue, first her tribespeople and then the Church.

With peace established between the Indians and French colonists, in 1667, three missionaries of the Society of Jesus were lodged for three days in the home of Tekakwitha's uncle in the village of Caughnawaga [now Fonda, near Auriesville], which was built just after the war. The young girl was assigned to wait on them; and from them, it is easy to believe, she learned the first rudiments of Christian faith. Three years after, a missionary station was established in the same village, though not in the same dwelling.

In the year 1674, Father James de Lamberville, in charge of this mission, was earnestly engaged in teaching the people catechism. The year following, by a strange disposition of Divine Providence, this same missionary unexpectedly came across Tekakwitha. Admiring her exceptional mental gifts and her soul endowed with a Christian sense, he united her, ahead of the catechumens, with the body of the Church by the sacrament of baptism on the holy day of Easter, 1676, naming her Catharine.

After carefully observing the fervent piety of the neophyte, he did all he could to further God's design, by giving her a rule and way for leading a more perfect life, which Catharine began to follow most faithfully. This way of life aroused the envy and rage of the enemy of mankind, who strove by manifold temptations to discourage and allure her from the practice of virtue; but calumnies, continued scoldings in her home, ridicule, threats of death and starvation were all in vain, for confiding in God, lest she should lose her faith, this most valiant virgin overcame them all. Prudently, however, reflecting that to remain in that place would expose her faith and morals to too much danger, she took counsel with Father de Lamberville, left home secretly and betook herself to the Mission of St. Francis Xavier at the Sault [La Prairie, Canada], where there were none but Christ's faithful. There, under the direction of Fathers of the Society of Jesus, she made such progress in the practice of virtue that, contrary to custom, she was permitted to receive for the first time the Body of Christ only twenty months after receiving baptism.

Catharine lived just three years after this, brilliant with the splendor of all the virtues, which in the last days of her life shone forth still more brilliantly. Tormented by violent pain in her whole body, often confined to bed for entire days, and consumed by burning fevers with no relief or comfort, she devoted herself to prayer and contemplation of heavenly things.

Finally on the 17th of April, the fourth day of Holy Week, in the year 1680, fortified by the most holy Body of Christ and Extreme Unction, repeating *Jesus I love Thee*; after a brief agony she breathed forth her most chosen soul.

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